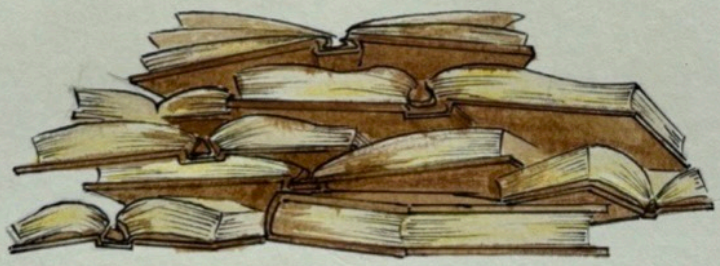
# Magister-Auctor Saga



## Prologue: imprimatur

Alberto Auctor

Maria Liber (rev.)

Version 2.06

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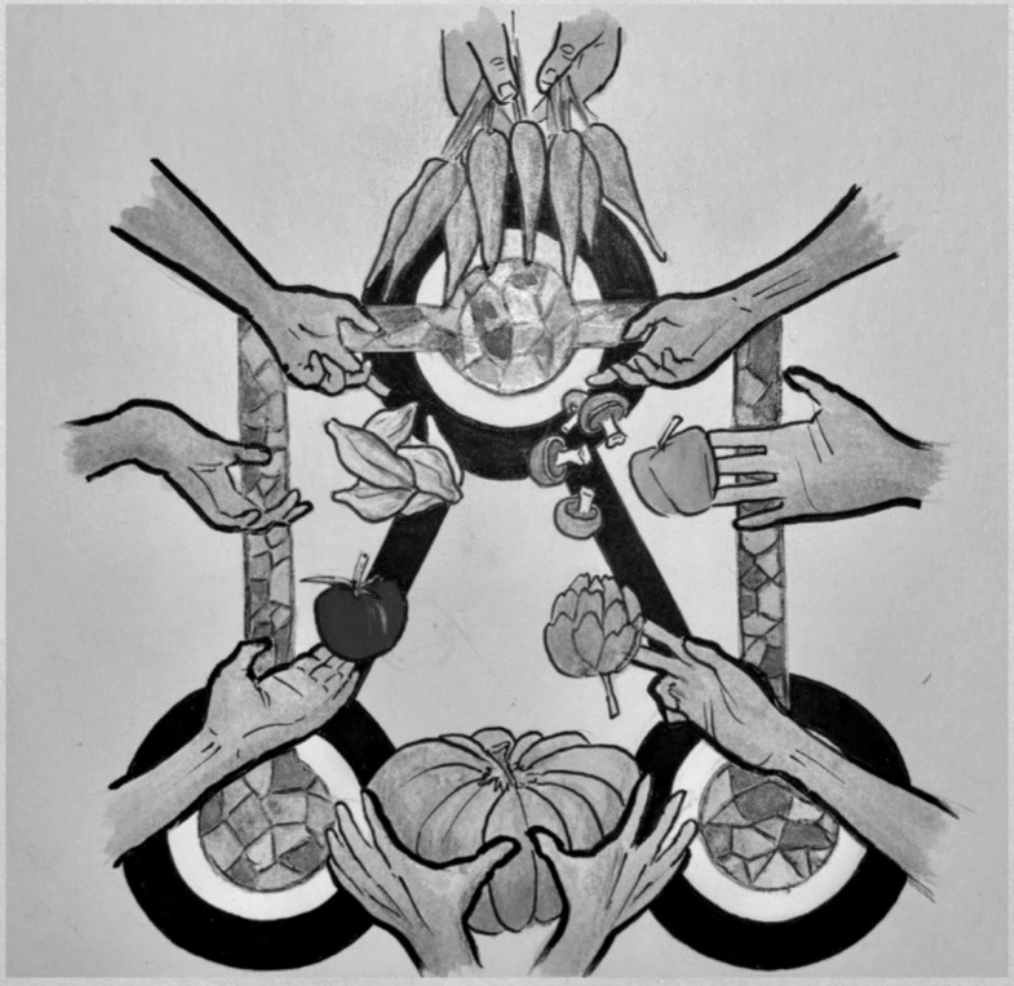
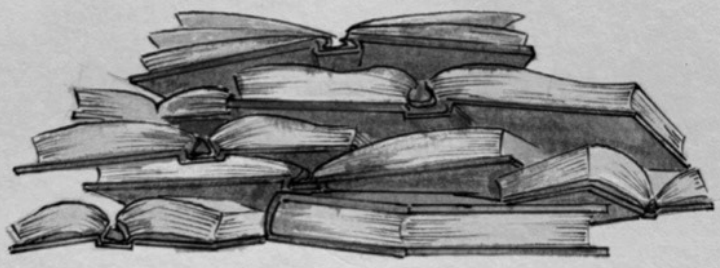
**All dates are in Universal Earth Notation, based on the Holocene Calendar**

As is well known, in Paradise of Books the Holocene Calendar or the calendar of the human era (HE), based on the proposal of Cesare Emiliani, became the generally accepted calendar. We also recall that since then the term hectoyear has been used for periods of 100 years — from 00 to 99. For those who are not yet fully familiar with the recently introduced Universal Earth Notation (UAN), it should be noted that the period that is now placed in the dates serves to separate the identification of the hectoyear from the current year of that particular hectoyear.
The current year 12222 HE is therefore written as 122.22: the year 22 of the 122nd hectoyear.

# Magister-Auctor Saga





## Prologue: imprimatur

Alberto Auctor

Maria Liber (rev.)

*To Manuel,*
*Sebastião and Olívia*

## Imprimatur

*Omnis Obstat…*

Do you sometimes have that feeling, dear reader? When I got up this morning, everything seemed to be an obstacle: I didn't want to leave the nest warmth of my bed to see the world outside my bed. *Omnis Obstat.*

There is a path that opens up every time we try to get around what's holding us back. But, *omni obstat*… The whole history of mankind, or, to put it more correctly, all that we can reconstruct from it, seems to be one of putting up obstacles, avoiding obstacles, hindering again, and letting ourselves be hindered.
Someone stood before a mountain range wanting to meet whoever was on the other side. If he was sympathetic, he would find a guide to prepare the rest of the journey. If he wasn't, he would enslave whoever was going to lead. As soon as the road is paved, someone would put up new obstacles, with barriers, toll houses, and border crossings.
We are rational… for many hectoyears, a few guided the reasoning of many. The intention seemed to be to collectively improve how we could make each other's lives more difficult, under the guise of aiming for an easier life (at least for ourselves).

We are in the year 122.15 *(2215 AD)* far from an Earth language. I suspect that we will never complete the general unification of language. Throughout the history of mankind, some arrogant leaders have spoken of universal languages.

Universal did not refer to the universe, not even to the planet we inhabit and which, during the greatest period of the Age of Humans, was considered by those Humans to be the center of that universe. No, in fact 'universal' was the world known by those leaders. And whoever shouted the loudest was immediately a good candidate for the title of holder of the world language. Of course, the general opinion was that all who did not belong to the known world were barbarians. And even if they also shouted when attacking people, lands, walls and castles, that shout could never be in a universal language. You could perhaps not call it a language, or at most an inferior one, a barbarian language. With an obvious impasse of course. On both sides of the wall, the river, the mountain range, the ocean, the barbarian was the other for all arrogant leaders.

Mandarin became the universal language for those who spoke Mandarin. Greek and Latin were universal for those who spoke Greek and Latin, English for those who spoke English.
On the fringes were the somewhat pluralistic and pacifistic dreamers for whom Esperanto would become the universal language. But it only became that for those who spoke Esperanto.
Interestingly, all languages spoken today are mainly regional adaptations and transformations. Everywhere the creole mixture of older and possibly extinct languages appears. Is there then after all a kind of common mother tongue, somewhere in the distant past?
Linguists tell us that they are succeeding in reconstructing the origins of 'language families'. Nowadays, the Polypolitan Council

accepts proposals for ‘original’ words for universal use. They are sent to all communities, as was the case with the names of numbers and months. It seems to me an interesting initiative for pluralistic interaction. Of course, it remains a proposal for an agreement on usage, as in any development of language. I note this because I often hear it said that it is an artificial choice of words. But isn’t developing a language with the intention of making communication possible always an artifice? Isn’t it always about smaller or larger groups of people who agree, spoken or unspoken, to designate an object, a concept or a thought with this or that word?

Look at the languages of peoples with more arrogant or warlike leaders. I think — to name just a few of the most common Pre-Rebuilding languages — of Saxon, Mandarin or classical Inca-Quechua, French, Spanish or Portuguese, English in its British or American variant. Are they less artificial than the language that an international community continues to develop from a proposal not imposed by arms, such as the little-exploited (European) Esperanto or our current attempts?

Personally, I think it will be very difficult to evolve into some kind of Terra-language. And even if we ever succeed, there will always be regionalisms, that much is clear. I think the relative success of our current planetary community has to do with a culture of sustainable development and communication. We abolished symbols and artefacts that easily feed arrogance and domination. That was more efficient than trying to achieve some kind of common planetary language. Almost everyone takes ‘*mehns*’ in the names of the 12 parts of the year, but in our

everyday speech we continue to use the regional word 'month' and not 'mehns'. We say in Ketwromehns '*next month*' when we talk about Penktomehns, and only rarely '*next mehns*'. As in everything, I remain open to dialogue. I could very well be wrong.

*Omni Obstat*. Not only have there been constant obstacles, or who makes obstacles, in the history of human development. Often the obstacles created have served precisely to hinder development. And yet the written story is adapted to the collective desire of the group to which the writer belongs, one in which *earlier* was always worse and *now* is always better.

There is, I think, another paradox in the development of human thought. During almost the entire pre-Rebuilding history, more energy was expended in making individuals think homogeneously in consonance with those who were considered to have the power to define permissible thought, than in bringing different ways of thinking into dialogue with each other and developing from this new collective and diversified visions of objects of natural or social nature.

For long periods forces were mobilised to keep the thinking of people captive in mystifications. Many of these mystifications were themselves the result of arrogance rather than ignorance. Understanding the being of things has been the driving force of scholars and philosophers in all ages. What they say and write is a function of the time and space in which those scholars and philosophers lived.

The scholars know that.

Those who cherished the idea of exercising power over others

usually knew it, but did not want others to know it. Some of them did not know it, but clung to the power with which they confirmed and deified themselves in order to impose their mystical view on others.
Throughout history, the relationship between scholars and those in power has almost always been conflictual. Those in power almost always achieved Pyrrhic victories during their lifetime. Scholars often received recognition posthumously for an idea that contributed to the development of human thought. Throughout many generations, we see how the generation to which a scholar belonged sometimes showed little appreciation for his thinking.

*Omni Obstat*. To obstruct.
As scientists among ourselves, we seek counterexamples to test the correctness of an idea, precisely because we cherish an idea, a vision. Obstruction is something quite different. It is not an act of those who wish to cherish an idea, but of those who wish to destroy ideas or visions that do not correspond to their own vision.
Obstruction is <u>not</u> to use Popper's falsification principle. To obstruct is to resort to methods of action which can mystify or falsify even the falsification principle.
To obstruct is to hinder or make impossible the progress of those who show that they have found a more interesting path. Even more. Those who make obstruction their main activity close the path to those who want to make the current obstruction known. Those who obstruct prevent others from removing an obstacle. In my opinion, that is the attitude of the arrogant leader, the

narrow-minded attitude of those who want to be right. I cannot imagine a Wise with such an attitude. It would be a contradiction in terms.

Throughout the whole told history we find figures who forced others to think homogeneously, in accordance with their own way of thinking. These figures are sometimes praised. Often, we understand afterwards that they had a wrong idea of the message they themselves proclaimed. This is what we could see at various moments of the institutionalisation of faith. Personal confession of faith had to give way to a canon that had to be followed. For those who did not do so, those who set themselves up as the institutionalized custodian of the confession of faith laid down the punishments.

Not only in matters of faith but also in the social sciences we have seen forms of imposed thinking. There is someone who abuses the reasoning of one particular domain by blindly adopting it to another domain. The way in which *The origine of species* and the reasoning of the scientist Charles Darwin (118º hectoyear) was reused in survival theories, including economic survival in a money-dominated world, is a good example.

People became dramatically aware of how imposed views, however right they may seem to those who imposed them, became totalitarian. Today we know that they ultimately do not withstand the ravages of time.

But it is a dramatic gaining of awareness. As long as the imposed views are in force, they can mean the death of countless unknowns. The extermination of entire populations as a result of reasoning about the superiority of a certain race is the

saddest example. Especially since that reasoning turned out to be wrong both with regard to the principle of race and the principle of superiority. Human history shows a long line of destruction of living beings in the name of unity thinking. And that is almost always the direct result of imposing self-acquired power on entire populations.

### *Nihil obstat…*

The concept behind *Imprimatur* reminds me again and again the darkest side of the history of human culture. It is sad to think that the spread of science has often depended directly on the way in which those in power have regarded that same science, and that for almost all of human history.

In recent years I have been reading some fiction from hectoyear 119 based on the workings of organised crime. There are a number of novels that describe clandestine or semi-clandestine organisations of opportunists. These organisations oblige those who produce to pay protection money. To do this they create violent scenarios in which they sometimes play the leading role themselves, in order to offer themselves as protectors in return for payment.

The opportunism with which certain people take on the role of protector is not recent. I recognise the same opportunism in the emerging class of knights and warriors at the time of the first permanent settlements. These warriors set themselves up as protectors of the harvest, the place, the land, in return for payment in kind. Those who were more arrogant and more adept at handling deadly weapons imposed their will on all the

others without pity. In doing so, a divine oath could serve to justify the violence and extortion were only intended to protect the other. The most arrogants of the arrogants even succeeded in creating family trees in time, in which they linked their descendant's name to the deadly weapons of their ancestors. It was then only a matter of time before these clever boys called upon the services and weapons of others to maintain themselves at the top of the hierarchical power.

The arrogance went together with another spiritual construction from that time of the first settlements. The concept of ownership takes on new forms. Ownership of land, of minerals, of processed raw materials now has a symbolic value.

The concept of possession was not limited to goods. Whoever first set himself up as protector, then as leader, then as deified leader, also took possession of the spoken word by writing it down.

A new general illusion began. By taking possession of the word one also obtained possession of the truth of things. In order to be able to maintain this created illusion it was necessary to banish every thought that would question it. Whoever set himself up as the possessor of word and truth based on premises that, with the development of science, sometimes proved to be untrue, sometimes undecided, did not tolerate the spreading of counter-arguments.

History shows us there is a great difference between cautious and constant questioning and an attitude of forcing, to the point of ridicule, a vision of the nature of things. That vision could seem provisionally meaningful at a certain historical moment as

a result of the available means of observation, but completely meaningless in terms of new, also provisional, observations and explanations.
*Imprimatur*, to publish, *non imprimatur*, not to publish. Shouldn't that decision not only depend on who wrote the text? There will be those who read and appreciate, those who read and make a new interpretation, those who read and despise.
It *Nihil obstat Imprimatur* seems to me more like an expression of a ghostly figure, an *Omni Sapiens* who tells us with absolute goodness and certainty what we may read and what we may not.
I am aware that it is a very complex subject. I remember seeing some extremely violent fictional documents when we tried to recover cinematographic works from different Megapoleis. We understood that, without the censorship of the *nihil obstat*, some of those documents were potentially dangerous to the health of individuals or the relationship between individuals. To compensate for the lack of caution of the authors, there were who analysed the documents and marked them with a thick red circle outline in one of the corners of the work. The prohibitive *Omni Sapiens* was replaced by the warning *Red Eye*.

## *Nihil obstat imprimatur omnibus libris licet et prohibitus*

I was born and raised in Bibliopolis. That coincidence connected me in a specific way to books and documents, to families who all still have stories of and about *Paradise of Books*.
I was 39 when Grandmother Emmy died. I remember many years of conversations, like the many hours of conversations

with my father Lev today. During my grandmother's generation, great social changes took place. The evolution from semi-clandestine to the reorganisation of the community-society on our planet in just two generations seems to me to be another example that the cultural clock runs much faster than the biological clock can do.
As long as there are human beings, I think we will not experience some kind of end of History. In the Europe of the hectoyears 118 and 119 some even reputable scientists claimed that this end had already been reached. Nature still has much to offer us that is worth exploring, not to mention human nature. We have always been very creative in surprising ourselves.

I am a curator, I am not a writer.
I have been fortunate enough to become the custodian of a specific section of the Central Library that preserves the history of my own ancestors. I do not hide the fact that I walk to that place with great pleasure as often as I want or as often as I am asked. On every visit there is some text or some drawer that moves me.
I was surprised how both acquaintances and perfect strangers to me and today all conversation group friends, sought out that place. The ignarometric analysis appears to remain a fruitful instrument in the following decades.
I took and still take stories home regularly. They start with some conversation with a visitor of that space in the Central Library, or with a document that passed through my hands. Too late I understood that I would have done better to keep my mouth shut. But what do you expect? *Out of the abundance of the heart*

*the mouth speaks,* was said in the language of some of my predecessors somewhere in what was known as Flanders, in *Belgium Austriacum*, later renamed as the *Kingdom of the Belgians*.

Maria is the spokeswoman for this formidable group of writers who found it useful and interesting to write a kind of epic historical story, the saga of my ancestors. On behalf of the group, she asked for my contribution. That would not have happened if I were not a descendant of Catherine Demeester. Don't get me wrong. The story of Joana and Catherine is worth writing, as Idrissa Zoungrana convincingly showed us.
But, I said, Maria was the spokeswoman who challenged me to write down some of my stories. They would then be a kind of introduction to the work of our group of co-authors. I record here two versions of the answer to that request.
My version is that I protested, played up and grumbled. I insisted that I cannot write, that such a prologue would kill the work, that nothing good could ever come of it.
Maria's version is that I immediately made myself available and that I humorously situate the ongoing questioning of the Magister-Auctor dynasty about the relationship between arrogance and ignorance.

The end of that short discussion was the revision and editing of my diary of 122.08. I chose the diary of that particular year because it best suited what I was asked to do. That year I was mainly concerned with the opening of the *Joana and Catherine Demeester Space* (JCDS), but it is also one of the diaries with

notes about my ancestors. We had just finished the first rough draft of our saga, which now, seven years later, sees the first printing of the complete work.
I tried to regroup my notes and convert the daily reflections into one, two or three stories, continuing to use the months as a guideline.

This prologue is I hope a kind of *'little story'*. The *'great story'* remains in the hands of those who can write and who took on the rest of the work.
With the stories I have chosen, I attempt to describe, using fragments from the lives of people the reader will get to know better in the subsequent volumes, how intolerance attacks human thinking over time and how ignorance and prejudice cyclically destroy culture.

I am a curator. I read what others wrote, sometimes a long time ago. I try to find clues in what I read, I try to unravel the stories that lie behind it. In doing so, I draw the outline for a new story. A small story, a story in its own context. The context of a space that occupies my thoughts. That space where we tell the short history of anthropogogy and ignarometry.
I am a curator, I am not a writer. Maria and the other colleagues insisted. Anyone who knows Maria knows that there would have been no point in resisting.

So what was I supposed to do? I chose *nihil obstat*.
I will not create any further obstacles in sharing stories I wrote for myself, based on notes from my diary of 122.08, with anyone who may be interested in reading them.

The reader assumes his own risk.

Okay then…

*..nihil obstat imprimatur quoque diarium Albertus Auctor.*

## Phromehns 122.08

*Will you let me enter your house?*

*I just arrived from my house in Isla Negra*
*and I ask your permission to enter your house,*
*to read my verses to you, so we can talk.*
*(Pablo Neruda)*

Hello. Will you give me permission to tell this story? Because I tell stories, I can't write poetry. And, to be perfectly honest, I don't know if I can tell stories. My friends say I can. But I see them more as reports than as stories.

*Soit*, would say someone who speaks French. *Adelante*. It was just two years ago that Pablo Márquez came to visit me at the Central Library. He had a small suitcase with a label: "*Procedencia: Tierra Desierta. Destino: Paradise*". My father had already told me about those twins from *Paradise of Books*, in a part of the world formerly known as South America. It bore the name *Última Rosa de Tierra Desierta*. And actually it's about three places: there was also *Mutiara yang indah* (*Beautiful Pearl)*. But it's been a while since I heard the name. Even Bibliopolis today is rarely mentioned as *Paradise of Books*…
Besides the suitcase in his right hand, Pablo had a piece of paper in his left. He looked at the piece of paper and then at me:
*"Es tu el nieto de la grande Emmy e su compañero Malcolm?"*
"I'm Alberto. Yes, I'm her grandson. And you?" I asked.
"*Pablo Márquez, mucho gosto."* He made that small bow typical of certain peoples, now a popular greeting throughout the post-Rebuilding world.

The name brought back memories for me. My father told me how as a child he walked through the streets of *Paradise*. He and his friends loved to visit the poetry district. In one of the streets with treasures from the Latin family of languages, there lived a *Poetry Keeper* with the works of Pablo… it was not Márquez, but Neruda. Yes, I also remembered that my grandmother once told me that there was a poem by Neruda that was at the origin of the name of that place where my visitor seemed to come from. I asked him about its accuracy. Pablo looked me straight in the eye and said:

"*Soy el desesperado, la palabra sin ecos,*
*el que lo perdió todo, y el que todo lo tuvo.*

*Última amarra, cruje en ti mi ansiedade última.*
*En mi terra desierta eres la última rosa.*"

"They are two verses of *Abeja Blanca* in *Veinte poemas de amor.* Those who were born there always told us that they were the first to arrive in *Última rosa* were Poetry Keepers. Of all possible books, the Book Burners considered poetry anthologies the most useless. Their destructiveness was directed primarily at them. So it is not very difficult to understand the reason for the name," my visitor continued.

"If I'm correct, Neruda was an important one for the hundred and nineteenth hectoyear?" I replied.

"Yes. His life contains some controversial episodes, but his poetry is appreciated in many circles," Pablo confirmed.

I hesitated for a moment: "Crazy, but… your name, the second one I mean…"

Pablo started laughing and replied, "Márquez, yes. Another

writer. Gabriel Garcia. I don't think I descended from him. I doubt it very much. But in *Última rosa* there were several Guardians of his works."

Suddenly I knew why the name Pablo Neruda sounded familiar to me. It wasn't Grandma Emmy, no. When Moana started collecting notes for her contribution to the saga, she told me about someone who walked into John Demeester's life in 119.73. It was Marcos Portnoy. The deep friendship that developed between the two took the form of visits twice a week for years. Marcos had interviewed Neruda more than once in the past, and through him John got to know his work. It was without a doubt the Canto General that impressed him the most.

Now that you have arrived here, I assume that permission to enter your house has been granted to me and that this book has remained open. Allow me then to pick up the thread again and continue. So Pablo looked at his paper and then at me and said:
*"Es tu el nieto de la grande Emmy e su compañero Malcolm?"*
"Why 'big' Emmy," I asked.
"*Mi abuelo dijo para hablar contigo. Estoy estudiando el periodo de los ignorantes del hectano 120 e 121*", was the answer.

My grandmother had often spoken about the committees she had served on during the Rebuilding, but I had never understood from her words that her contributions had been a driving force for the reconciliatory approach between Refugees and Ignorants in hectoyear 121, before, during and after the Volcanic Winter.

“Anthropogogues,” said Pablo, “that’s what brings me here.”
“Anthropogogy… a simple concept, I replied. It is a way of thinking about the *educational relationship*. For a brief period of human adventure, that relationship overshadowed completely the *instructional training*.”
“I know your grandmother assumed that the educational system in vogue on a planetary level was spoiling the educational relationship.”
“That is a very summarised way of situating the problem. It has to do not only with the obsession for a conditioning instruction of the national leaders at the end of the hundred and eighteenth and the whole of the hundred and nineteenth hectoyear. It also has to do with the insane evolution of a crazy society in which the relationship between people and money became more important than the relationship between people themselves.”

I remember those conversations today because I am making preparations for the opening of the ***Joana and Catherine Demeester Space*** which I shall refer to as JCDS or JCD space. That will happen in Swekstomehns. We may be a little unfair to who dominated the 118th hectoyear. The phenomenon of conditioning instruction did not begin then. We find it in all moments of human history. The difference with previous eras was that then education became compulsory. In that, conditioning instruction always took a prominent place. For every power-wielder, legitimate or not, there was always sensitive material. Local history, for example. Conditioning instruction always gave clear indications in that area. Usually, the local population was presented as more evolved, the non-

local population as more primitive, less evolved, or with major defects. There was a general tendency to narrate history from the point of view of the reigning kings or other leaders who exercised power locally. They would behave kindly and well-intentioned towards their own subordinates and ruthlessly towards those who threatened them.

In other subjects taught, the conditioning elements were sometimes less obvious. Of course, there were central decisions about language teaching and about what was to be considered great literature and what was definitely not. Certain works were required to be analysed, others not. In the scientific subjects, the achievements of local scientists were often given preferential treatment. Towards the end of the 119th hectoyear and especially during the first half of the 120th hectoyear, subjects that developed or consolidated critical thinking gradually disappeared in almost the entire educated world, while more and more emphasis was placed on a kind of pragmatic instruction, in function of the labour market. This 'market' in turn was subject only to the profession of faith in the production of surplus value. This was expressed in figures that would be equivalent to gold value, national currency value, digital currency value, stock market value. A hierarchy was even created between individuals, in function of a personal value number. I will come back to this.

The perverse effect of compulsory education became increasingly clear. Routines were built in to large-scale exclusion. This was done with education based on tests, exams, selections and bonuses. The study groups Pablo is part of are trying to map

and understand these perverse effects today. They work from an increasingly clear hypothesis that the increasing Ignorance was directly proportional to this form of arrogant conditioning instruction.

The stories of educators from different eras reinforce my own concern. Any system created by humans as a specific tool is a potential threat to those same humans. It is enough to lose sight of what was at the root for vulnerable individuals to begin serving the created system instead of being served by it.

I speak of the educators' stories because I have spent part of my life reading about the development of human culture through time. With revealing regularity I see again and again what we might roughly consider to be two types of relationships between people when it comes to education.

There are the uni-directional relations. One group gives, regulates, instructs, decrees, imposes, the other group receives. Testing and trials are mechanisms of a regulating organisation and a proper classification of people within a system that would support learning. I call the regulating group that of instructors. They give priority to the system and fit the people into it. Some no longer even see the system as supporting learning, but create the illusion that the system is cause and learning is effect.

There are the bi-directional relationships. A group asks questions, guides, accompanies, helps to reformulate, clarify and invites to ask new questions. The learning group gradually understands and masters its object of study and discovers new ones. The term anthropogogy for this '*goes without saying*', today, among us. Throughout history, at least until the

Rebuilding, the concept of tutor of learners has often been narrowed down to tutor of learning children and young people and named with the much better known term *pedagogue*. The term anthropogogue may be a neologism, but the activity has existed since time immemorial. In all eras there have always been individuals who chose or were chosen to tutor the learning process of others, and, through the reciprocity of the relationship, have also seen their own learning process to be tutored. Today we know that the class society that emerged somewhere between the 5th and 7th hectoyear began to work against the innate learning capacity of many people. While a minority shared their knowledge of nature, more and more individuals were subjugated, enslaved, forced to do nothing but serve others. For more than 100 hectoyears or 10 kiloyears, interpretations, turned into dogmas, dominated protoscience.

Throughout history, there have been calls from time to time to provide the general population with more and better access to cultural tools for thinking, writing, and reading. General population did not necessarily mean all the people on the planet. Reading was not necessarily liberation from imposed dogmas. It could mean just the opposite. Only the permitted written words can also impose more and better dogmas on people.

The proposals for a universal cultural learning process surfaced some six or seven hectoyears ago. I think I understand that those who advocated this, thought of all people and not just children. That is why I see them as anthropogogues even before the term to designate them existed. Before the Rebuilding they

are often referred to as educators or pedagogues.
Today I speak of institutional anthropogogy when I talk about supporting learning processes. I can do that because already in the 116th hectoyear there were people who saw more salvation in general guidance than in general instruction, including among my own ancestors. We know that because we have found texts and letters from them. They speak with the words and concepts of their time. Now and then they invented a new word, just as we do today. Today I can speak of ignarometric analysis, because we have the instrument that Joana and Catherine Demeester gave shape to. In doing so, they based themselves on attempts by earlier generations. But once again, practice preceded the naming of the concept.

Maria has finally agreed not to use *the anthropogenical saga* as a general title. It was not easy to convince her. Our group of authors thinks it is more correct to speak about the *Master-Author dynasty*. Among them we meet *early* anthropogogues. But they certainly thy weren't ***THE*** anthropogogues. In my family you find anthropogogues among others. Those others also have family and ancestors with their own stories.
I sometimes wonder if I'll ever hear about them.
I they have stories to tell, They already have permission to enter my house.

*Take us to wisdom, Oh Lord…*

*"But me, at any rate, you will not draw*
*into making a defence of the theory you impute to the Stoics,*
*before I get satisfaction out of you*

*for turning the affairs of the universe upside down."*
*"Only," replied Lucius laughing,*
*"do not bring an action for impiety against us,*
*just as Cleanthes thought it right*
*that the Greeks collectively should*
*impeach Aristagoras the Stoic, of impiety,*
*for overthrowing the altar of earth,…"*

*(Plutarch. On the apparent face in the orb of the moon)*

During this month I have not only been taking notes on what Pablo describes as the fuse for the New Ignorance.

I have notes on another subject too. What story can anyone possibly tell at the opening of something like the JCDS? It gives me a headache. As far as I'm concerned, we're opening the space, period. It's not even necessary to say '*The Space is Open*' unless there are blind people present. They may want to be sure that the door is indeed open.
We all laugh when seeing the still-existing images in the media library of Important People In Smoking from the time before the Rebuilding. They cut ribbons and give polished speeches just to secure a place in history for themselves. But now the matter suddenly turns out to be serious. If someone ever gets the idea in the future to write a commentary about the Space at the moment of its opening, you'll see how Alberto is described...
I got a clear hint. 'The space is important, that's why a special curator has been appointed. When such a place is opened to the public, the curator gives a speech. You are the curator, so you have to speak.' Message received.
We encourage co-authorship, we defend community learning and the horizontal working relationship between partners. But

still we always tend to look in any group for who guides us. It is difficult to refrain from *Lord Guide*. And many do refrain today but still there is always someone in whom the thought occurs that he could represent *Lord Guide*. A kind of second-hand guide available at *Universe-On-Line.com* The price may be high, but once the invoice is presented, there is no further discussion about it.

OK, I confess (a dangerous verb in this context of Lord Guide & Company, Claudius Cardinalis would say). I quite enjoy guiding people when they come to see me because of the learning project they see for themselves. I also enjoy being guided by those who ask me those questions that we always try *not* to hear, when we follow up on a thought of our own that we obviously found interesting. This I consider the work of guides among guides. No *hierarchyde* so but simple *guide*, if I may put it that way.

I like to think that my ancestors also advocated this, during our history that we traced back to 116.30. That is the year that Wolfgang Magister was born. It is ironic that our family name, even at breaking points, always contains the concept of *Master*. We evolved from Magister to Lesmeister and Lemaître. We jumped to Teacher, Demeester, and then Mestre. Only in *Paradise of Books* we chose Auctor. We do not fail to affirm that we claim authorship and authority with regard to the educational relationship. But we also see authorship in other relationships between individuals in a community or a society. I still ask myself the question — and I am perhaps not the only one — whether, in a relationship between two or more persons,

there is not always an educational aspect present.

*Space* and *Lord Guide*. The world in which our ancestors lived never valued *Lady Guide*. Representatives, however, were legion, of both sexes. Just look at the popular Almanac. That was an easily available product after the printing press with movable type also emerged in the western part of Erebúm then called Europe. That happened a few hectoyears after in the easternmost part of zone 2, Waçúm, then called the Chinese Empire, experiments with movable characters were already being carried out. Among the western printers, there was Gutenberg. This craftsman quickly understood the advantage of movable type for languages that use the Latin alphabet. He needed far fewer characters in his type case than his eastern colleagues to typeset a page.

I am sitting in the library, rereading the transcript of some lectures given by groups that are concerned with ancient languages. These lectures are about the first printed almanacs. They are a turning point when we look at the history of learning to read. Between 114.60 and 116.60 they become extremely popular. They are the almanacs that keep the printing houses going. There were reliable calendars like that of Regiomontanus that did well in what would later become Italy, in the Holy Roman Empire, in the Netherlands and later in *Belgium Fœderatum*. There were also almanacs that predicted moon phases and eclipses with quite a lot of accuracy. There were weather forecasts (on an annual basis…!). Furthermore, one received useful information such as *'During this month some people you know will pass away'*. Astronomy, astrology and

horoscopes continued to go together. From Antiquity up to Rebuilding. In addition to the individual horoscopes for Kings, nobles and other leaders and wealthy people who paid a lot for the private services of the astronomer-astrologer, there were now the *'ready-to-wear'* horoscopes. And all that based on an old geocentric interpretation of Space with only one stationary point: the Earth.

The discussion about the place of the Earth in Space seems to me a good example of the confrontation between those who try to work out a train of thought and those who impose their thought in an arrogant manner. Aryabhata repeats with his own mathematical reasoning in hectoyear 104 what Philolaus proposed in hectoyear 96. The Earth rotates on its own axis. In hectoyear 98 Aristarchus of Samos works on a mathematical heliocentric model. He gives a mathematical framework to an idea of Anaxagoras. Not only does the Earth rotate on its own axis, but it also rotates around the sun. A hectoyear later Seleucus follows the same reasoning.
Meanwhile, the Academy of Plato, Socrates and Aristotle is developing in that part of the world where Judaism, Christianity and Islam will have an important role to play in from their respective origins until Rebuilding. Aristotle thinks of a model of concentric spheres around a stationary Earth. This model of Aristotle satisfactorily supports what is visible. This enters also in some of the mythical stories. These are included in the sacred scriptures and map phenomena that are not compatible with a moving Earth.

The power of pre-science collides with the power of those who pose as leaders. Geocentrism goes hand in hand with the egocentrism of the arrogant ruler. Ptolemy makes a mathematical improvement to Aristotle's proposals. According to some sources, he himself is said to have said that he does not show reality but only wants to contribute to better describing the apparent. Ptolemy therefore probably does not advocate a specific hypothesis of geocentrism, he only makes the calculations for it easier. Other sources state that the remark does not come from Ptolemy, but from Nur ad-Din al-Bitruji who also proposes a mathematical description for the movement of the planets but leaves geocentrism intact.

Many hectoyears later, Nicolas de Casa and Copernicus not only insist on revising the calendar in use because of calculation errors resulting from the merging of lunar months and solar years. According to them, it is also necessary to reconsider the nature of the earth, sun and moon and their respective movements. In 115.43 Copernicus publishes his heliocentric model.

Other well-placed astronomers, however, such as Tycho Brahe, provide new mathematical solutions to geocentrism. In a certain way their livelihood is at stake. Astronomy and astrology still go hand in hand. The astronomer-astrologer must only be able to calculate correctly the positions of planets and stars. This is essential for their service to egocentric leaders, who want predictions concerning victories over their enemies. And that is why the Earth must remain without moving.

To keep that disinformation alive in zone 2 known as Europe

and Asia, Aristotle and the geocentric biblical interpretation of space do the rest.
The disinformation goes far. The often-quoted remark that the Stoic Cleanthes rejected the model of Aristarchus is perhaps no more than an invention. There are sources that give one of his translators Gille Ménage as an indirect source of this story. He is said to have made an adjustment to his own translation of a text by Plutarchus after the conflict broke out between the Roman Church, first with Bruno and then with Galileo. An ironic remark by Aristarchus, that Cleanthes as a sun worshipper but opponent of heliocentrism should be accused as a blasphemer, takes on the character of an accusation. It is suddenly Cleanthes who points out Aristarchus as a blasphemer. To achieve this, Gille is said to have used a grammatical quip by changing an accusative into a nominative.

The almanac is here to stay, and so is the desire to read. A beautiful educational project, which again provokes two reactions. On the one hand, there is who proposes to support this project by offering everyone the art of writing and reading. On the other hand, there is who proposes a necessary reading instruction so that people would stick to a kind of controlled reading. It is impossible to fully control a reader in the choice of his reading material. The obvious solution is the prohibition of printing or distributing certain works. *Omni Obstat*. Even more subtly, one can also threaten to banish people from eternal life if they dare to look at texts unworthy of reading.

And yet there must have been people who thought differently.

The study group 'ancient languages' of which Maria is a member discovered the first registration in the Dutch language of the verb *onderwijzen (to teach)* as a synonym of *bewijzen* (*to prove)* in a text from 112.83 (1283 AD). Both words have the stem *wijzen* (to appoint to) as in *wis*dom. The prefixes *onder* and *be* express the concept of helping, respectively with the meaning of giving support and showing the way. Isn't that exactly what the pedagogue or the anthropogogue aims for? Helping to find the way to wisdom?
And this gives me an idea. And if we would help each other at the opening of the JCDS, by giving a speech in co-authorship *ad hoc* by who feels called?
I'll work on that.
And I will have to take on the role of guide…
*Take us to wisdom, all together now…*

### *After all, we are family…*

There are rituals that surpass any natural event or human catastrophe. Among these rituals I include the festivities when two people decide to form a couple and the celebrations every time someone ages 365 (or 366) days. There are also rituals to pay tribute to those who have passed away.
Many claim that this last is the oldest known ritual, immediately proof of the spiritual life of the species *Homo Sapiens*. It is quite possible that this is the oldest ritual. Of course, one can make an interpretation of a number of bones found in an unnaturally position, but it is difficult to find rituals that herald a new phase of life as long as there are no written registers.

Possibly we can see in this a proof of a kind of belief in a spiritual life independent of material life. Much has been written on the subject. Before the Rebuilding there was much literature on the subject. Many documents have reached us in *Paradise,* in *Last Rose* and in *Beautiful Pearl*. Many people decided to keep copies of these books and to memorize them. The texts that have reached us with date up to the beginning of hectoyear 119 are mainly dogmatic texts. It is difficult to determine whether this has to do with the fact that these were the most common texts or whether there was a specific preference for these texts over others. The hectoyears 120 and 121 also seem to have more scientific texts, especially from theologians, philosophers and sociologists.
Some skeptics of ancient Greece (Erebúm) but also researchers from the hectoyear 120, including Reza Aslan, have hypothesised that belief in an independent spiritual life was the basis for creating a God in the image of man and not the other way around as many dogmatic texts state.

I digress. The ritual I am referring to this month was the fiftieth anniversary of the life of Maria's brother Ondjoy's partner. We were invited to the family lunch. A few days beforehand I announced my intention to go this time. Maria looked up in surprise:

- You are of course more than welcome, but now I don't recognise you. You always try to escape rituals and attached meals. What is happening?
- You know I make an exception for family.
- Right. And usually you say that my brother is not your family

but mine… I don't mean to say that I don't understand your reasoning, but that's not the point here.

- The point is that Erika is not your brother, but your brother's partner.
- Which makes me understand you even less.
- Ok. What if I told you that I recently found something interesting regarding the N'Kondo Ngô, and I would like to bring it up during the meal?
- You know what you're doing, of course. I just feel sorry for the N'Kondo Ngô and the Liber, who, I suspect, will have a right to one of your stories.
- No, no, no stories, I'd rather ask questions.

Maria sighed. She prefers trivial table conversations, and as I know her, she was already imagining a meal that would end in a debate. She thinks, wrongly in my opinion, that I tend to make table conversations more difficult to digest than the meals themselves.

So on the sixteenth we set off for the Liber-N'Kondo Ngô. A journey of just over an hour. For those who do not know Bibliopolis, I should mention that like all places with more than 20.000 inhabitants we have a network of ground-level automatic trains (GAT). It is completed by a range of Electric Transport Vehicles (ETV) that serve the street network.

With approximately 80.000 inhabitants, Bibliopolis has largely retained the neighbourhood structure of the Paradise of Books. We live in the linguists' neighbourhood. I would have preferred to stay in the sociologists' neighbourhood, but Maria insisted that we move to the area where many people live with whom

she regularly works. My advantage is that I can walk to the Central Library where I spend most of my days. In doing so, I cross one of the most beautiful parks in the polis.
The Liber-N'Kondo Ngô live in the craftsmen and engineers' quarter. This gives them easy access to the common tools they need for their respective activities. Ondjoy is part of a team that sets up metal structures and Erika is a recognised specialist in quantum electronic equipment.

While we waited for the ETV to take us to the chosen GAT-*hub*, Mary noted:
"Didn't you say you were going to ask questions about a mysterious case that's been on your mind, today, during lunch?"
"Yeah, you'll see, it's going to be quite interesting."
"Would you like to say something more about it? It's a matter of helping you. The interest in your subjects sometimes wanes…"
"Hmm. Yes. Let's say it's about genealogical information from the N'Kondo Ngô side."
The ETV stopped to let us in. Of the ten seats, only three were occupied. After confirming that we had asked the vehicle to stop, we got in. The voice generator repeated that the *Chomsky-hub* was our destination and informed that the other three passengers should descend at a street close to the *hub*. After this we would be dropped off. We were also told that we had ten minutes to transfer.
When we sat down we resumed our conversation.
"A genealogical information that goes back to before Rebuilding?"
"As far as I could tell, yes. Do you remember Grandma Emmy

sometimes talking about Sang, or Sang-mi?"
"Wasn't that the researcher on the irrationality of the stock exchanges? If I remember correctly, they were places that, so to speak, gave fictitious values to companies and brand names, depending on what consumers thought about them."
"Well, I don't know much about the stock exchanges, but I know her family was N'Kondo Ngô. I recently discovered that she was Erika's great-aunt."
"Ha. And that was enough to make you throw your principles overboard and attend a birthday lunch of someone you're not even related to?"
"Let's just say I'm curious. Grandma Emmy once told me she thought Sang's family had been in *Paradise of Books* before our family arrived, but she suspected that ancestors had lived in the city of Lisbon, later incorporated into Megalissipo."

We arrived at the *Chomsky-hub*. We interrupted our conversation to find out how to continue our journey via the eight-armed line with a central circle that everyone uses names the '*spider*'. We had to descend along the southwestern arm until *Al-Khwarizmi* and transfer to the line towards *Nicholas Tesla*, to get out in *Pieter Zeeman*. Then it was just a short walk to the residence of Liber-N'Kondo Ngô. The journey would take about 35 minutes.

"City of Lisbon. Of course! The city where Joana Demeester was born and where spent most of her life," Maria resumed the conversation.
"Yes. And do you remember what Joana's partner's name was?"

“Wait! Wasn’t that N’Kondo? Aaahh… now I get you!”
The rest of the trip we talked about other things, including my idea for the opening of the JCDS. As often happens, Maria’s first reaction made me think. I couldn’t risk hurting the friends who had worked so hard to give the space a right to exist with my irony about opening speeches. Maybe I should think of a proposal in two steps.

When we arrived Erika welcomed us and sent us into the garden with a vague “go in and walk through, there may be people you know.”
In the garden, groups of people were talking animatedly. There were a few help tables, with ingredients for salads and drinks. We laid out what we had brought ourselves. I understood that it was not really a meal, but one of those gatherings where one tries to keep a rocking plate with self-assembled contents in balance on one hand, and uses the other hand to bring the food to the mouth. The tricky problem of how to hold a glass at the same time was partly solved here by an opening in the plate, into which a glass fit so that the contents did not end up on the clothes of the person one is talking to at the first abrupt movement.
I tried to locate the people who interested me. Erika and Ondjoy were too busy receiving other guests. I knew from my daughters’ descriptions of previous gatherings at Liber-N’Kondo that they take celebrating growing older very seriously. This was even more the case today than in other years, perhaps because of the magic that continues to emanate from numbers ending in 0.
My eyes picked out the twins Wolfgang and David from the

groups walking around. They were talking to my parents-in-law Chaytan and Kate. I exchanged a few words with Mark, Erika's brother.

I struggled to Wolfgang's side and asked him if he would introduce me to his other grandfather.

Kendi greeted me warmly:

"Alberto, I know you from the stories of Erika and the twins about you. I know that you are busy organising a space that will give us access to, among other things, some documents from the former Iberia."

"Yes, my father advocated having a space in the Central Library where we could bring together the history of ignarometric analysis. It has its origins in the hectoyear 117 or, if you like, in the XVIII-th century AD. There is also quite a bit of material from Iberia."

"That old already? I know the framework that your grandmother and you yourself recommend for the study of the relationship between Arrogance and Ignorance. I think it is an important contribution, for example to understand the get-away of the Intellectuals, the *Knowers* as they used to say, to Paradise."

"You know that analyse frame? May I ask what you are doing?"

Kendi's wife Paula joined us and smiled: "Kendi's interests go in many directions. I have a hard time knowing exactly what he did and will do, between the beginning and the end of the question '*What are you thinking about, Kendi*'. I usually say that the only thing he is consistently and minutely interested in is what I say or do. Otherwise, Kendi is a box of surprises, even for me, and I've known him for about sixty years now…'

Kendi looked at Paula tenderly and then said to me: “It is Paula who gives my thoughts coherence. And not only my thoughts. I am interested in many things… We were just talking about the times before the Rebuilding. I think I share the genes of the encyclopaedists of the European Renaissance and of the philosophers of the Moorish Al Andalus… I would like to be able to have universal knowledge. At the moment I want to study philosophical texts. I would like to gather more information about the way of thinking of the population of Abya Yala, before they were exterminated as a result of the aggressive arrival of individuals from Erebúm from hectoyear 114 on. That is why I am also interested in everything that comes from the Iberian part of Erebúm.”

“Come and see me at the Central Library. I will be pleased to introduce you to Pedro Márquez and Sayen Quispe. They have many contacts with the communities from *Última Rosa*.”

Paula laughed again: “Now you have invited Kendi to your home too… he does not easily let go of those who can help him… *Última Rosa*. I am writing a children’s book that tells the story of the *Walking Books*. Maybe I’ll come with Kendi.”

I assured them that both would be most welcome. As an anthropogogue, I knew the work of Paula Pax. Many of her children’s books are valuable treasures to support learning projects for younger children. I took advantage of the moment to ask the question that had brought me to Erika’s party in the first place: “Kendi, what do you know about your own ancestors? My grandmother Emmy sometimes spoke to me about Sang Mi N’Kondo Ngô. Not long ago I discovered that she

was your aunt."

Kendi looked at me somewhat surprised: "Aunt Sang and your grandmother knew each other? I didn't know that. I spent my childhood, like your father's entire generation, partly in *Paradise*, partly on the Moon, between Ignorants, Refugees and Rebuilding time. But why are you asking me about memories of my ancestors?"

"Very simple," I replied. "Since you know the ignarometric framework, perhaps you also know to whom we owe its use in sociological studies?"

"Wasn't that because of the Demeester sisters, whose name is still attached to your framework?" Kendi asked.

"Yes. In the meantime, the documentation from the ruins of Megalissipo has allowed us to complete the family tree that links Emmy to one of the sisters, Catherine. We have also managed to go back further in time, to 116.30. We can therefore tell the story of educators and, as we say today, anthropogogues from that family from then on. In doing so, we discovered the connection with the first steps that gave rise to the framework."

"That family which as far as I understand is also yours," Paula stated.

"And maybe not only that. There is something that concerns me and that I would like to investigate with you, if Kendi is interested. Grandma Emmy once told me that Sang Mi descended from a family from the old city of Lisboa. Now, the partner of the other sister Demeester, Joana, was Daniel N'Kondo. We have found texts from one of their sons, Alexandre. We know that his brother, Francisco, had children.

We have not yet been able to make the connection with *Paradise*, but we believe that connection exists. We need N'Kondo's help to interpret the texts we have. If…"

Kendi immediately showed enthusiasm: "So you're telling me that we might also be descended from the Demeester sisters? That's worth investigating. I'll soon come by, at the area of the library where you usually hang out."

Wolfgang joined us with our daughters Liberty and Catherine, the latter accompanied by her partner Halona. After everyone had greeted each other — I understood that my daughters were already on friendly terms with Wolfgang's grandparents — Halona spoke to me: "You seemed quite excited."

Paula answered for me: "The boys think they are proving the hypothesis that they are both descended from the Demeester sisters, each on one side."

I added: "If so, that means that Catherine, Liberty, Wolfgang and David have a double family connection. They would be the links of another family reunion some 200 years ago…"

## Dwiterómehns

*It's all science, man!*

We were having a chat that evening. Our friend Umut told us that she had found a number of necklaces in a drawer of the museum pavilion of the Central Library, most likely from a jewellery shop of Megaludein at the end of hectoyear 120.

“What struck me was not so much the settings or the way the so-called gemstones were cut. What really amazed me was that these stones were set in settings that represented the ancient symbols of the constellations we know from works on astrology.”

“Why were you surprised?” asked Maria.

“I knew that Ignorants believed in many things, such as that heavenly bodies the sun was in certain group of stars of on the day they were born had an influence on their lives…”, Umut began.

Liberty interrupted her: “…and so those necklaces were a confirmation of the tradition of carrying a symbol of one of the constellations of the zodiac, in the form of a necklace, bracelet or ring…”

“…but,” Umut continued, “given the aspect of the jewels and the period they come from, I imagine there were also many wealthy Ignorants.”

“Why shouldn’t people with money be Ignorant?” Catherine asked. “Haven’t we seen that throughout human history, noble families with enormous possessions consulted astrologers?”

Halona looked at me: “Alberto, this is a good topic for our

discussion group about the use of power and the cultivation of Ignorance. Don't you think?"
I smiled. "I was just thinking the same thing. Let's put it on the agenda for the next meeting. Liberty, if you are interested, why don't you come?" I turned to Umut. "We would be very pleased if you could come. Your knowledge about the influence of superstition, belief and dogma on an individual's way of thinking will certainly be welcome."

A few days after that round table discussion, the study group was reunited in the library. When I say 'the study group', I am not referring to a permanent group of people. The JCDS that will 'open' soon has a permanent exhibition of documents and objects from the Magister-Auctor dynasties and presents all documents *fac simili* available. Eighteen years ago we discovered the Paulo Demeester library. Since then our small group interested in institutional anthropogogy and ignarometric analysis has gradually expanded. There is at least one group debate every week. We indicate the topics we want to discuss via the electronic panels that everyone can use and consult. Interested people just come.

I will try to give you my version of our conversation, based on the notes I made in my diary.
"Does any of you know who Carl Sagan is?" I asked.
Wolfgang was there that day. He smiled and replied: "He was an astronomer who introduced science to the general public. He dreamed of making contact with other forms of intelligence in space. There is not one space pilot on planetary travel who does

not know him, Alberto."
Liberty added: "I also believe he was a humanist. He was very sensitive to any kind of arrogance, especially the kind that is almost invisible." She continued: "I found a text that he probably wrote when a group of astronomers and physicists from the hectoyear 119 circulated a petition for signatures against astrology. The petition stated that there is no mechanism that supports astrology and that the gravitational pull of planets and stars is too small at the place and time of a person's birth to have any influence on his life. Sagan is said to have claimed that such a petition sounded arrogant. He is said to have said that he would sign an argument that described the main propositions of astrology and refuted them point by point. He said that this would be more scientific, more convincing, and less controversial."
Umut joined in the conversation: "I think that position is a beautiful sign of humility. I think his knowledge was sufficient for a text with well-developed arguments. Throughout history, it has always been very difficult to refute customs and routines based on the frameworks of Sages from earlier periods."
Moana added: "In antiquity, whoever had a good explanation for observed facts gained authority and often power over others. The planetary system idealised by Ptolemy explained the observations mathematically quite correctly for its time. It seemed more consistent with the observed apparent reality of those living on Earth than the abstract mathematical elaborations of Aristarchus."
I certainly didn't inherit anything from my great-grandmother

Fernanda Mestre, who once won the Fields Medal. I always have a bit of a hard time when mathematics comes up. So I suggested that perhaps we could ask a mathematician to help us understand how well you had to master the mathematical language back then to decide meaningfully in favor of Ptolemy or Aristarchus.

"Well," said Babitha, "the essential idea here is that accepting the Pythagorean celestial spheres made it easy to accept what you apparently see on Earth as true. The Earth is the center of the universe and all the stars are at the same distance from it. They lie on the eighth circle, says Ptolemy. That seems to be the mathematical statement of what you see. That is easier to understand than the earlier heliocentric claims of some followers of Aristarchus."

"Even then," Liberty interposed, "it is a mystery to me how one could continue to think for hectoyears, even kiloyears, that one could obtain information about a man's life from the position of the sun in placed an imaginary group of stars at a given moment in a precise place on the planet. These constellations are nothing but a kind of space drawing handed down from generation to generation. They are imaginary lines between stars, which are sometimes further apart than they are in relation to the earth."

Lev nodded and said, "And that is the essence of a horoscope, isn't it? To give information about a person and his future life, as a function of the movement of the sun, the moon and the planets of our solar system known in ancient times in relation to the stars of the ecliptic, or more correctly, of the zodiac."

Binh Pham intervened and said: "That is not entirely correct.

From what I understood from what I read about it, there is a tropical zodiac for the so-called Western astrology and a sidereal zodiac which is the reference for the so-called Hindu or Indian astrology."

Babitha confirmed this and said: "If you want to know more about this, you can contact the *Documents Holders* of texts from the hectoyears 95 to 103. What can be quite interesting is a conversation with the Almagest holders. They are able to read what still exists of the *Almagest* written by Ptolemy in hectoyear 101."

Lev continued: "Yet it remains information based on an anthropocentric interpretation of the universe, or rather, on an apparent image in a particular place. A reality that was known to be an imagined reality from the moment it was taken for granted that the earth is not the center of the universe."

Maria stepped in and said, "Psychologists and linguists have some interesting suggestions. They note that people are influenced by the way words are made. Words that end in *-ology* are generally considered to be branches of verified science. Now, there are languages in which the words *horoscope* and *astrology* are closer than others. Some dictionaries presented both words as if they were a kind of synonyms. A consumer society gave everything a monetary value. So literally everything was a possible target for market research, comparison, and classification. The United States of Europe (Erebúm) had such a prolific production in this area that almost everything survived the Volcanic Winter solely because of the enormous numbers of copies of such market research. Thus, we learn from a study

from the beginning of hectoyear 120 that three-quarters of the population considered astrology as '*partly scientific*' while less than half of the same population thought the same about horoscopes. A quarter of the population considered astrology '*very scientific*' but only 7% of that population has the same opinion about the horoscope. Whoever did the study at the time decided that the confusion was the result of the terminology used."

"That is interesting," Liberty observed. "You can see how the confusion persists in the minds of the people in general 350 years after it began to disappear from the minds of the learned."

"What do you mean by this?" Catherine asked her sister.

"If I understood what I read aright," Liberty replied, "the *Almagest* but also older and more recent tables with the registration of the positions of heavenly bodies were written by those who were engaged in astronomy. Their main source of income, however, was astrology. They kept these tables mainly to give themselves an aura of accuracy in drawing up astral maps of those who called upon them. These calculations made the others believe that they were really able to predict the future."

Delun took the floor and said: "Yes, Liberty. It seems Copernicus apparently had a more theoretical interests and did not concern himself with astrology. But many important names in astronomy, such as Brahe, Galileo, Kepler, Cassini, and even Giordano Bruno were at the same time astrologers who made predictions for kings and high-ranking nobles of their time."

"Bruno too?" asked Umut. "Was the multiplicity of worlds he

proposed and for which he was condemned to death by the Catholic Church reconcilable with the influence of a few heavenly bodies on a ring of fixed stars on which astrological predictions are based?"

Delun said: "It is not clear whether he was condemned simply because he held to the thesis of the plurality of worlds. There were other charges against him of a more theological nature."

"But that doesn't change the fact that it's an extreme form of arrogance of power," Umut resumed. "If what one proposed as a hypothesis or proposition was not in accordance with what the church's umbrella organisation considered correct, one could simply be expelled from the church, no? Banned from one's group… also an arrogant attitude, but at least not irreversible."

"You are mistaken," Delun replied. "Nearly 400 years after his execution, leaders of the same church that took away his freedom of speech and killed him argued that their predecessors may have exaggerated a bit, but had essentially acted correctly, in the service of the greater good."

Umut persisted: "And the greater general interest was to keep intact the dogma of the stationary Earth at the centre of an outer circle of fixed stars all at the same distance from the Earth, with a transcendental heaven above that eighth sphere?"

Delun smiled and said: "You are simplifying the matter. The main purpose of an institution and its leaders was to maintain their authority over relentless warmongers. And that happened at a time when, with the emergence of science, many texts and concepts were being questioned. Almost all of these concepts were based on Aristotle's work. Today we can see that as a

dogmatic and arrogant doctrine, but up until the 115th century it underpinned all proto-science."

Umut replied: "I am stating once again that it is not easy to separate faith and dogma from scientific thinking. And that it is even more difficult to prevent a cult of dogma from turning into totalitarianism."

Catherine looked at Umut and asked, "Does this conversation help you with the question you had about the jewels?"

Umut nodded slowly, but said nothing.

Zainabu said: "I was thinking of the difficulties of advancing in the knowledge of nature when observation misleads us. Since ancient times, *Sapiens* observed the direct influence of the sun and the moon on nature. That provided basic information. When agriculture emerged outside the tropics, it was established that spring repeats itself annually three to four moons after the lowest position of the sun in its zenith. It is not difficult for me to think how people imagined that if the sun and moon had an influence on nature, this was also the case on the people themselves."

Babitha added: "Yes. And perhaps that is also why the relationship with astrology in matters of faith was not always peaceful. The first Christians, for example, considered astrology a pagan phenomenon and condemned it. Only later the now ecclesiastical power did seek a context in which to accept a certain influence of the heavenly bodies on the destiny of people. This probably happened for pragmatic reasons, as we see in all religions. As long as predictions could help to understand the Divine Plan, astrology could be useful to those

who exercised power within the institutions that set themselves up as the keepers of the instructions for use of this plan, according to which people had to behave."

"Ha," said Idrissa, "I was just thinking that for many generations the uncertainty in science consists in the fact that a certain theorisation can be accepted as correct, but without complete certainty, precisely because it can take a long time before an experiment is possible or a phenomenon appears that confirms the theory. This may simply be due to not having the means to carry out an experiment or observe a phenomenon for a long time. Today we find it easier to do this, but for a long time people did not think of science in this way. Popper's falsification principle dates from the hectoyear 119. A theory that predicts things that we do not want to hear or that frighten us can always be easily dismissed or forbidden. Cassini was able to evolve from a geocentric model to a heliocentric model, but he considered Newton's laws of gravitation to be incorrect. This is different from the attitude of scientists long after Newton. They assumed his theory was simply not complete."

Delun picked up on this and said: "Abbot Jean Picard adopted a different attitude. In his time, it was increasingly accepted that it was easier to calculate the position of the celestial bodies with a heliocentric planetary system. Picard apparently did not express an opinion on this. He developed an original way to calculate the position of a celestial body, by creating a celestial sphere, in the image of the terrestrial sphere. On this celestial sphere, just like the terrestrial equator, there is a celestial equator from which one can determine the coordinates of a celestial body, just as we can

determine a point on earth with terrestrial coordinates."
Wolfgang intervened: "The zodiac is an interpretation of what we see. With it, we can determine the position of a star in astronomical observations, relative to the Earth. As space pilots, we know that we can use largely the same observations within our own solar system. In other words, given the distance to the stars or constellations, their position relative to the celestial equator in a spaceship, say, between Earth and Mars, is not very different from that seen from Earth. You can't make precise calculations with it, but it is a guideline. But from this conversation here, I understand that the zodiac is also used to give scientific color to the pseudo-science of astrology?"
Binh Pham noted: "This is the whole issue. It is about the way in which the observed is used. Is it a symbolic interpretation or a scientific analysis. You can take a symbolic dogmatic stance or use the scientific falsification principle."
Pablo nodded and said, "Moving from one way of thinking to another is not easy and certainly not instantaneous. And, as Idrissa said in the scientific way, the determination that a theory is false or incomplete can take a long time depending on how it can be tested."
Delun added: "Reviewing the history of science, I would even dare to say that one dogmatizes a theory more quickly than one abandons it. Those who had little knowledge of scientific instruments and methods accepted quite easily a belief based on a number of assumptions that later turned out to be worthless — or always were — as far as the explaining of the world is concerned."

I remarked: "And I would say that for those who craved power, it was easier to believe in the astrologer as an ally and seer who foretold a bright future than to investigate and discuss scientific theories. And when such a man has money why would he not publicly display the lucky constellation drawn by his Neolithic ancestors with a beautiful jewelled necklace?"
Umut laughed and replied: "Exactly, Alberto. After all, about 12 millennia were hardly enough to understand that the accumulation of power and wealth were the result of human activity. The Agricultural Revolution marked perhaps the beginning of an unequal relationship between masters and subordinates. Those who seized and retained power were helped by human-image-oriented deductions, derived from a paradigm that not only turned out to be wrong but also became dogma. Those who prefer authoritarianism to authority prefer to continue to believe that their privileged position is a gift from heaven. Scientifically proven…"

## *Forward Mar(s)ch*

*"A black spot is spreading*
*that humanity just can't seem to control.*
*Not with law,*
*nor with political action,*
*nor with ethics.*
*I'm talking about money and the desire to accumulate more and more money."*

*Lidia Jorge (during a conference).*

*'Erika's birthday meal is going to have consequences… I notice that I won't be able to escape the family celebrations easily at least this year. I checked the calendar, and with the exception of sweksto*

*and phrydekmomehns we have a 'party' every mehns. And sweksto there is the JCDS opening which for me corresponds to one of those occasional celebrations.*'

I copied the above sentences from my diary. I'd rather admit it. I can already hear Maria telling me not to grumble. But I still managed to have my 55 years confirmed on the day we celebrate Liberty's 26 years.
Celebrating… I'm probably not being very original when I ask why we celebrate year after year as we get closer to our death… Astrology and myth are topics of conversation when we look at science, knowledge, ignorance and arrogance. So I propose a hypothesis: the birthday celebrations are promoted by *Ereshkigal, Hades, Pluto, Hel & Osiris Ltd.* The Limited Company directs *Charon* every year to take the birthdayer's pulse.

We met on the twentieth of the month. It seems that celebrating your age prematurely brings bad luck. At least that's what our neighbours said when one day we were talking about superstitions. But in our case it was just for practical reasons. That day was more convenient for the few friends Liberty wanted to have there and also for the family of course invited by both of us.

With Liberty as the star presence and Wolfgang nearby, it was only natural that the conversation would turn to Mars.
"Mars, one of the 'wandering stars,'" I said.
"A star with many faces, as far as I know," my sister Olívia added. "The star is present in the firmament, has many names in the pantheon of the gods and walked towards the world

calendars. Before the Rebuilding even to two places."
"Interesting what you say there, Aunt Olívia," said Halona. I smiled happily that Halona, as Catherine's life partner, had finally acquired her status in the family. So they could say 'aunt' and 'niece'. "Only Mars and Venus have that privilege. They both gave their name to one of the weekdays, certainly since the Roman Empire, but they also both appear as the name of a month in many Indo-European languages."
Liberty said: "I find it interesting to try to go back to the origin of the great myths. In the cultures of Zone 2 at that time there were two figures that summarised the biological life of the people in a nutshell, connected to two celestial bodies. Other cultures later dominated and gradually ensured an almost planetary distribution of these figures in original or modified versions. Eventually they are also included in a number of rituals and sacred texts."
Wolfgang continued on what Liberty said: "When we were preparing our trip to Mars-the-planet, we talked a few times with the *Holders of Historical Documents* and also with some fellow equivalents of Arqueopolis. What stuck with me, goes in the direction of what was said here. Some original texts from the part of Waçúm then called *Sumeria* and preserved until today represent two figures as two celestial bodies, *Ishtar* and *Nergal*. Ishtar would later appear in Western cultures with the name Aphrodite or Venus, while in the same cultures, Nergal became Ares or Mars.
These two figures were very powerful. They were gods had the portfolio of war affairs in common. Nergal also managed

Underworld, Diseases and Destruction. Ishtar took Love and Sexuality with her. And both with astral presence: Ishtar was the white light later now known as the second planet of our solar system, while Nergal was the reddish light of what would turn out to be our fourth planet. These celestial bodies then labeled as wanderers are easily visible to the naked eye."

Chaytan sighed. "The ultimate omni-presence of the mythological logic of a certain place on Earth is an illustration of the power of weapons, war and arrogance."

Catherine interjected: "You are probably right, Grandpa. But to continue with our wanderers. We can imagine how, by observing the moon, people at any point on the globe establish a regularity. For each lunar quarter there are seven or eight sunsets (or sunrises). In other words, it must not have been very difficult to calculate along the way that from one New Moon to the next about 28 revolutions of the Earth's axis were necessary. Artefacts have been found which show that somewhere between the hectoyears 70 and 80 the seven-day cycle had already been named. Am I right, Liberty and Wolfgang?"

Both nodded and Kate asked, "Were people aware of the Earth's rotation at that time?"

"No, Grandma Kate," Catherine corrected herself, "I merely said in our words what peoples of that time must have deduced from their observation of the Sun and Moon."

Liberty continued: "And Umut and her fellow students tell us that this observed regularity was a phenomenon difficult to explain. So they attributed it to transcendental beings. These beings obtained their immortality in the form of gods."

“Yes, something like that. There are still very informative documents about this. There are very rare original remains but we have quite a few reassembled documents with the help of the memory of the *Walking Books*. They are available in the history, linguistics and ancient languages departments of the Central Library. I can give you references of the most readable,” said Maria.

“Wait a minute,” said Wolfgang, “why did Grandpa Chaytan just talk about the power of weapons and arrogance?”

“I was talking about weapons,” Chaytan replied, “because I can find no other explanation for the gradual adoption almost everywhere in the world of a calendar with names of months and days chosen by the Sages and leaders of the Roman Empire. Ultimately, these names remained in use for more than 20 hectoyears.”

“However,” I interjected, “the days are a bit more difficult. There have been proposals to simply number the days. After the rise of the Abrahamic religions, only two specially named days would remain. That would be the day of rest according to the Hebrew sacred texts and the day to praise God according to the Christian sacred texts. But here the religious leaders often lacked a central authority with regard to local customs. So almost everywhere they continued to use the original names of the days that had seeped into many languages between hectoyear 90 and hectoyear 105.”

“And what does that have to do with their trip to Mars?” Maria asked, pointing to Liberty and Wolfgang.

“Here we come. What I…” Wolfgang began.

“Wait a minute,” I said, “let me finish my point. Those two gods you were talking about earlier, Wolfgang, who originally had War in common, with the female figure controlling sexuality and love and the male figure controlling disease and destruction, are the only ones who had a right to a day, but also to a month…”

“Yes, that’s what I was going to say,” Wolfgang resumed. “But first this. If I remember correctly, meaning was sought behind the fact that the cycle of seven days corresponded to the seven moving celestial bodies that you can observe with the naked eye. A god was associated with each of these celestial bodies and also a day of the cycle of seven. The goddess of love, Ishtar, Aphrodite, Venus, Frigg, … was given the Latin *dies Veneris* furthermore viernes, vrijdag, friday, vendredi, …, while Nergal, Ares, Mars, Tyr… had to accept *dies Martis*, further martes, tuesday, tuesday, mardi, …).”

“Right,” said Liberty, “and in the meantime the day of Saturn became in various languages the day of the Sabbath, and the day of the sun became the day for praising God, especially in the Latin family of languages.”

“Some of the months,” I said, “which, like in our Holocene calendar, had only a number for a long time, were eventually renamed, with the intention of honouring Roman or Greek gods together with two Roman emperors. Among the gods, the god of war Mars reappears in March, Mars, March,… Aphrodite would have April, although in its last phase the name etymologically comes from Latin *aperire* or opening. In the Northern Hemisphere, it was for a long time that the month

opening the year was the spring month. Later, the year opener shifted to the winter of the Northern Hemisphere."
"Hmm," said Dulan, "as a layman I draw the painful conclusion that in human history at least since the Agricultural Revolution, warriors and war have been celebrated."
"Which, on the other hand, is not so strange," said Halona, "when we remember that the class of arrogant warriors took upon themselves the guarding of lands and production, and in so doing provided themselves with privileges. They worked their way up to the class of kings, emperors, earthly representatives of the gods."
"Just as it is not so strange," Catherine added, "that in the astrology that some of us were talking about last month, Mars plays an important role. He represents the lust for action and physical exertion."

Wolfgang, Liberty, Dulan, Catherine and Halona continued the conversation at the table where the 'youth' had taken their place. Liberty gave me a sign to join them. Halona said with a smile: "After invoking stars and divine influences, it was clarified to us that the most arrogant descendants of the *Elysians* were destined to settle on Mars."
"Halona is joking about something that could become a serious matter," Liberty thought aloud. "You know, our trip was meant to reestablish direct contact with the Martians. Today we are participating in an Interpolis commission to analyse our findings with the representatives of those who settled on Mars.
We have not yet completed the tracing of the profile of the clans and families that are on Mars today, but it is clear that they are

the descendants of the most arrogant leaders and great owners of the pre-Rebuilding period. They seemed very rational to us. They hardly have any legends or creeds, with one exception. They continue to attach absolute faith to the added value of certain minerals and chemical elements over all others."

"As you may know," said Wolfgang, "in our solar system, the composition of rocks and subsurface does not differ much from planet to planet. This means that what the colonists of Mars thought was valuable on Earth is also valuable on Mars.

Terraforming the planet Mars continues. Major experiments are underway in connection with permanent habitability. This primarily means creating an oxygen-rich atmosphere and producing water. At the moment we are talking about a population of around forty thousand individuals. Most of them still live in domed cities that were built with reclaimed infrastructure from *Elysium*. We must not forget that *Elysium* shortly before its decommissioning had still about 40.000 inhabitants. These were all *Bloomcampers* 9+ with about one fifth of the Bloomberg value numbers 8 who received an invitation to emigrate to the Space City. Of this population, slightly less than half decided to embark on the Mars adventure."

"*Bloomcampers*?", asked Liberty.

"That is the designation from hectoyear 120 for the Bloomberg top who had entrenched themselves in closed condominiums. The condominiums were given the collective name Bloomcamp, hence their residents are Bloomcampers," Wolfgang replied.

"And," I added, "it is important to remember that no one was

banished to Mars. It was a matter of choice. Those who chose were supported by those who chose Earth, both *Elysians* and *not-Elysians*."
"Exactly," said Wolfgang, "our mission was to understand how the Martian community is evolving and what interactions might be useful in the coming decades."

I saw my father sitting alone at the corner of a table and beckoned him. Liberty saw my beckoning and said immediately: "Grandpa Lev, come here, you're come at just the right time. Wolfgang and I are talking about our visit to the descendants of the Elysians on Mars. We discussed regular communication in the committee. If we do not take care of that, local myths could arise over the years that the inhabitants of Mars were banished from Earth, despite their rational character…"
"Well," my father began, "I think you know that in the fifties of past hectoyear I was part of the discussions with the *Elysians*. They were then about 40.000 and all very concerned with the value of money and the accumulation of wealth. They considered this as the main condition for sustainable development and life. The *Elysians* had no notion of the need for distribution of wealth or income. They followed a strict evolutionary logic of continuous growth translated into continuous growing wealth. We knew the original *Elysians* already lived on earth in a sense as if it were Elysium. They had locked themselves up under a kind of real bell jar consisting of walled houses and closed quarters. They kept all the less wealthy at a distance.
They felt the need to isolate themselves as a result of the fact

that they continued to accumulate wealth to the extreme. How do I see it? The means of giving goods a value, the standards of value, let's say, served in the beginning to facilitate exchange and to make equivalences. If I may put it simply, there was a measuring instrument to compare goods that were not in themselves comparable. But this constant comparison between goods soon made the measuring instrument itself a good. The accumulation of the means in itself strengthened the feeling of ownership and above all, allowed the comparison of each other's possessions. Those who did not produce themselves expressed their wealth by indicating what they could acquire in exchange for the acquired means that they had at their disposal. Originally, that measuring instrument could be anything. For a long time it was a refined mineral such as gold, silver or copper. When pieces of these minerals began to be coined, usually with images or coats of arms of the person who commissioned them, the metal acquired a symbolic value. I make a big leap in time and come to the society that was organised in Nation-States. Those States took over the coining of the metal. The in my opinion sick logic that to evolve to *better* is equivalent to evolve to *more,* the measuring instrument became effective through the symbol it represented. Coined metal symbolises the possession of another metal, usually gold. Later, printed paper replaced coins to symbolise the symbolic metal. Meanwhile, many individuals continued to feel the urge to accumulate large quantities of the means. The symbol of the symbol was replaced once again. An already existing state-approved institution, the bank, wrote a number on an electronic token linked to a person

and kept track of it. That number on the token, the digital money, was now the symbol of the symbol of the symbol. That number could be the sum of several numbers on several electronic tokens in the name of the same person or group of people. In the hectoyear 120, everyone in the banking world knew that the sum of all the numbers, stored on all the electronic tokens, could no longer be converted simultaneously into paper money, let alone into the gold that was its basis. The entire supply of it on planet Earth no longer covered its symbolisation. Meanwhile, a new leap in thought occurred. The symbolic possession of means of payment could take on a new numerical form, not held by States and banks, but by computer scientists. This was called crypto currency."

"Wasn't that the moment when the idea of a basic income for everyone also started circulating?" Dulan asked.

"Yes," my father replied, "and I think Catherine explains the basic idea that arises during the hectoyear 120 quite clearly in *The Rebuilding of the World*. This ideology influenced the community of *Paradise of Books*. Fortunately for us, the communities that were made up of Knowers and Not Arrogant Ignorants were also influenced by the contacts that my grandmother Fernanda's generation had with the old Victor Hunt." Catherine also speaks of this when she speaks of her great-grandmother Emmy."

My father was talking about the preliminary version of the twelfth and penultimate book of the saga. In the tenth book, Pablo and Sayen also talk about the founder of the economic school that defends the basic income. I have always suspected

my father that when he first read the complete work, he enjoyed the last two parts, compiled and partly written by his granddaughters… that's what grandparents are, I am told. I will soon be able to know for myself. Catherine announced me a few days ago that I will become a grandfather before the end of this year. The artificial insemination was successful, she is pregnant.

Meanwhile, my father continued: "By the time an extremely small fraction of the world's population [*see book 11, note by Lev*] prepares its migration to *Elysium*, the accumulation of means of payment had gotten so out of hand that those who emigrated claimed to own 96% of the world's wealth. The migration to *Elysium* had enormous consequences. There was now a clearer physical separation between those who claimed to have all the wealth in the world, since they could virtually buy the entire world with their number coins, and those who developed strategies to survive. The vast majority of the population was left behind on an overpopulated planet, often in great ignorance. On that world, both the digital currency and the crypto currency were of little significance in daily life. Only the belief in them remained intact for a while.
And that is the great irony of the story. Precisely because those who maintained the story moved away of their own accord to *Elysium*, these means of payment lost their meaning and therefore also their value. In a short time, more and more local survival economies emerged independently of each other and based on the mutual exchange of services provided. These services were simply necessary, but usually no one could find the digital means of payment for them. The electronics of the banks

worked poorly or not at all. Metal had no symbolic value, it was simply raw material. The metal was physically needed. Those who remained on Earth saw it as a waste to use raw material only as a symbol of value, since only in *Elysium* the symbol of the symbol of the symbolic value was still a reality.
On a planet where the owners of the symbolic value were no longer present, that symbolic value lost all meaning. In the absence of the preachers of the holy faith, followers drop out. The Volcanic Winter of 129.39 to 121.42 only accelerated a process that was already underway.…
On planet Earth disappeared the '*global belief in money*' which the author of hectoyear 120 Harari spoke about. Money was included in the realm of fables of '*once upon a time…*'."
Then my father looked at me and said, "Your grandmother spent quite a bit of her time in *Paradise*, with fellow equivalents *Holders of Documents* of economics. As soon as money disappeared, economics as a department of the human sciences became a subdivision of human history."
He turned back to the others at the table and continued, "But the Martian descendants of the *Elysians* continue to apply economic rules and establish a hierarchy based on the possession of means of payment. What is quite clear to me when reading the reports of the last Mars team that Wolfgang and Liberty were part of is that the hierarchy cult from *Elysium* remained unchanged. And even then, the meaning of ownership was quite virtual, since little could be bought or traded… . It is remarkable how the colonists of Mars brought with them not only the model, but also its practical realisation. If I understand

correctly, the most important institution on Mars today is The Bank."

Liberty confirmed: "That was very striking. We found a micro-society organised in four expansion points, as they say themselves. They are not very far from each other and are connected by an underground train. We had the impression that the approximately fifty-year-old infrastructure had not changed much. The younger generation has plans to look for new residential areas, but they focus on the 'costs' and how they are going to 'finance' everything. A question they repeatedly asked us was how much it would cost for Earth to temporarily provide them with engineers and specialised technicians to teach them the necessary knowledge regarding automation and electronic intelligence for further adaptation of the planet."

Catherine noted that not only communication was a challenge, but also the peaceful interaction between very different cultures. How can one avoid hierarchies reappearing on Earth, and yet work together to realize interesting projects for Mars development. My father agreed: "The unambiguous communication seems to me THE CHALLENGE, in capital letters. It will be very important not to jeopardise the principles of coexistence that we have built up over the last 50 years on Earth. We worked out a form of what Illich would describe as a *Convivial Society*. We made the expression *Convivialis Civitates* to appoint to it. Of course, today on Earth we do not know the frustration of not having. The cooperative learning communities play an important role in this. It is important to talk openly about systems that rely on hierarchy that depends on possession. Breaking the

ties with Mars and the moons of Jupiter would be very dangerous. Isolation certainly leads to the formation of myths about the other, I completely agree with that.

Even in a convivial society, this myth-making can be harmful. Myth opens the way to pseudo-science, certainly in the formation of dogmas. But myth-making is certainly dangerous in an isolated, hierarchically constructed society, all the more so when survival itself fully challenges that society. Mars will probably see us as a 'mother planet' for a long time. That is why it is even more important to show that the mother planet treated and treats its emigrants with empathy, but showing that it took a different direction as a society is even more important."

"One of the challenges," Catherine mused, "is to approach our differences with some humor without appearing hostile. But that requires us to work through mutual mistrust. It is difficult to laugh at ourselves together if there is no mutual trust."

I ended this conversation with: "We trust in your generation to work out communication with Mars, without doing the god of *Mar(s)ch on war.*"

Not a very witty retort, but, as you already know, I'm not at my best at gatherings that celebrate growing older… .

## Trityomehns

### *Dogmatic science*

*"science, within democracies,*
*needs to be protected from unscientific traditions*
*(rationalism, Marxism, theological schools, etc.)*
*and non-scientific traditions*
*need to be protected from science."*

*Feyerabend*

The JCDS working group was sitting together. We were talking about the first book of the Magister-Auctor saga. The first that will be the second now that I have had to give in to this strange idea of putting together a kind of prologue book.

Babitha and Delun had some proposals to characterise the figure of Wolfgang Magister. We know little about him. We have some sporadic notes from what has been preserved at the *Huis der Hoofden* in Amsterdam and some letters from Claudius Cardinalis, preserved by his grandson. Furthermore, we have the correspondence with his parents when he was on a kind of great tour. We agreed that the easiest way would be to have Wolfgang appear through letters with Claudius and his parents. Furthermore, we could use the letters with his son Pieter, about whom we know a little more. The figure of Claudius Cardinalis occupied Delun most of his time. He collects information about the nature of power and the way in which those in power influence the minds of others.
Then we talked about the nature of science.
"I would argue that before Popper, no one, including scientists,

was concerned about making a clear distinction between science and dogma," Delun said. He continued, "There was a consistent paradigm, and part of that was the age-old idea of a creator or a creative force, and not just in Western thought. That in turn made creationism the only acceptable hypothesis in the West to explain the nature of things."

"But that was also the only accepted hypothesis under what I would call *protoscientists*," Umut noted.

"Why protoscientists?" Pablo asked.

Delun said: "Umut considers the elders, let us say, before Galileo, …, okay, before Copernicus — he corrected when he saw Umut shaking her head — natural philosophers. They are not real scientists who present proofs for their hypotheses."

"So we can start up the discussion about whether Archimedes was a scientist or an engineer. And we can ask the same question about Da Vinci…" Maria joked, casting a provocative look at Lev.

He responded with a beginning smile: "I know, I know, here we go again. Why did the working group who systematised those names for the GAT-ETV-*hubs* placed Archimedes and Da Vinci in the engineering zone and Pythagoras in the zone of natural sciences? We can go back…"

"Can we forget this topic of table talk for a moment and get back to what Delun was saying," I interrupted my father.

"Those who know more about the history of science can perhaps help me. If I talk about protoscientists, it is only because I am bringing in a Renaissance idea," Umut began.

"Yes, there is a trend that places the beginnings of science in line

with the emergence of scientific academies, usually under the auspices of the local prince," Catherine confirmed.

"Which means that science was still not separate from the hierarchy of power. It came under other forms of pressure. Not only were the religious authorities still exerting pressure, but now those who had worldly influence and financial resources were also involved," Umut said. "Moana, this would be a good topic to explore a little bit further."

Moana looked at Maria and said, "I think Maria will agree with me when I say we address that influence in *Mass mediocrity* for the more recent period. We can form a fairly good idea of how the financing is structured and how this has privileged certain lines of research to the detriment of others."

After a short silence, Binh Pham resumed the original thread: "Wait a minute, can we return to creationism and Popper?"

"The least we can say is that Popper came to upset the game of the supporters of unique or immutable hypotheses," I said.

"Renaissance scientists were no longer all creationists after religious leaders dropped the annoying habit of sending to death anyone who disagreed with their creation dogma. But they still wouldn't have been very fond of Popper," Umut agreed. "Considering a falsification principle to distinguish science from dogma was a masterstroke. Scientists as researchers must be able to accept that any hypothesis remains falsifiable. A single observation or a single phenomenon can refute an established theory. That is enough to at least revise that theory, if not abandon it altogether and work from a new hypothesis. Even among scientists, there were arrogant people who might accept

the falsification principle as long as it did not concern their own hypotheses."

"The falsification principle can also serve the human sciences. Popper must not have been very popular with the defenders of race or ethnicity theories," Zainabu pointed out. She continued: "They adhere to an outdated approach of the naturalists of hectoyear 118 and the first part of the following hectoyear to classify human groups. This classification was based on the measurement of the circumference of the head and other physiological aspects in order to hierarchise the established differences and, incidentally, to demonstrate the absolute superiority of the Western Christian white man. In all fields of human thought and work one stumbles over examples that completely refute a division of the population into a kind of planetary caste. And yet this division was eagerly used until the Rebuilding. Just think about *Elysium*."

"The challenge is always to make everything and everyone uniform, both in the natural sciences and in the human sciences. From that, universal laws will emerge that explain what is observed," Catherine said.

"And when such a law covers the load reasonably well and at least in the natural sciences enables engineers to develop practical and functional applications from it, then it is very difficult to accept that it is not a universal law. There is only a very small step between this and ridiculing anyone who comes up with a new or different idea," Umut added.

"I find it interesting that 'property' does not necessarily mean money, it can also mean 'status', or 'hierarchical rank', it can

simply be the arrogance of someone speaking from the lectern," Binh Pham observed.

Babitha shivered: "When I see all the suffering described by History, I get cold when I think of all the suffering that has not been told. Those who write history very easily interpret the past in terms of their own present. Not long ago, we found some fairly well-preserved video documents by Marylène Patou-Mathis, a scientist from the hundred and twentieth hectoyear and expert on prehistory. In those documents, she explained in a brilliant way how the entire history of the origins of mankind was initially drawn in terms of the social background of the first researchers who focused on that period. Those researchers were Western whites from the well-to-do middle class or the petty moneyed nobility from the hectoyears 118 and 119. They interpreted the concept of evolution as a progressive development from bad to good. Not only non-European or non-bourgeois contemporaries suffered from that vision. The arrogance with which the first theories were put forward created an image in the minds of scientists and the population of the Neanderthal as a black strong hairy brute mass of muscles that closely resembled the great apes. Much later, when historical DNA research became possible, a picture emerged that less arrogant scientists, more open to observation than to adjusting facts to a preconceived theory, had already put forward as a hypothesis. *Homo Neanderthalis* lived and evolved in the Northern Hemisphere for millennia and had white skin for the same reason as *Homo Sapiens* when living far from the tropics."

Sayen had been listening thoughtfully all the time and now said: "I understand how even incomplete laws derived from the observation of natural phenomena can serve to explain certain facts and to make functional objects on them. I can understand even as a layman that Newton's laws of gravitation are sufficient to calculate with the necessary accuracy the orbits of spacecraft even after the theory of relativity showed that those laws are incomplete. I would say even more. *Law* is a word that conjures up an image of obedience. The shaky or rudimentary interpretation of the observed can give rise to '*laws of nature*' which later turn out to be wrong. Consider the assertion that everything consisted of four elements, namely earth, fire, water and air. This wrong interpretation of chemical reactions has never hindered metalworkers in casting metal alloys. In the human and social sciences, on the other hand, the application of partial or wrong generalisations can have catastrophic consequences for those who do not have the power to challenge them, and give even more power to those who arrogantly impose them."

Sayen interrupted her intervention somewhat hesitantly.

"Interesting what you say, continue," I urged.

"As Babitha said, a wrong theory can cause a lot of misery. The hierarchisation of the classification of living beings continued and was sometimes reinforced by the biased and wrong interpretation of the later developed theory of evolution. That became the direct cause of death of millions of non-white non-Europeans but also of white Europeans presented as less 'noble' or 'pure'. Prejudices were linked to measurements. Those

measurements were not used or little used to search for the reason for the observed variations. Those prejudices were a kind of consequence of the belief in an underlying paradigm. That amounted to the idea that the creation of the universe is the work of a transcendent figure humanised in the form of a male variant of *Sapiens* originating from the then Middle or Near East somewhere between Erebúm and Waçúm."

Sayen now felt more confident and she continued enthusiastically: "You know that I study learning processes in general with special attention to people and especially to children. Before the Rebuilding it was not uncommon to find in colleges and universities a department called '*educational or teaching sciences*'."

Maria intervened. "Don't forget what you're going to say, but let me just say this. In the Germanic languages, people usually talk about '*Erziehungswissenschaften*' of '*onderwijs wetenschappen*'. In Latin languages one rather speaks of '*Sciences de l'éducation*', '*ciências da educação*', which you could loosely translate the science of education. The term pedagogy or pedagogical sciences usually places the technical emphasis on '*how do I do it?*' and not the scientific emphasis '*why is that so?*'." Maria ended slightly ironically: "That leans more towards an engineering education than a scientific education. But, sorry, go on, Sayen."

Sayen resumed the thread: "What you just said completely supports my reasoning, Maria. I would say that the mania for hierarchising and classifying everything, even when it comes to branches of science, has created in some languages the illusion

that there is such a thing as *teaching s*ciences especially when they consider the character of *educational* sciences. I would say that anyone who looks at History will find a sub-topic that is called *educational history*, or a bit broader, possibly the *history of the educational relationship*. In the same way, psychology is a human science subject, part of which helps us to understand better how the educational relationship works. We can see sociology as a human science subject (or collection of subjects) and situate the study of the interaction between society and the educational relationship below.

In addition, I say and repeat, *in addition* we design tools that meet the demand *'how do I do it?*'. The illusion of being scientifically engaged while ultimately it is about didactics (the art of teaching) makes us lose sight of mathetic (the art of learning). Education that <u>supports</u> learning processes changes into upbringing that <u>starts</u> learning processes. Psychology and sociology allow themselves to be used by this inversion without scruples. With a few very interesting exceptions, the psychologists of the hecto years 119 and 120 were not out to understand how a learning process works. No, they tried to find out how a certain individual or group of individuals who did not learn what was written in the lesson plan could be corrected by an adapted technique. For almost 200 years, in almost all educational systems that I previously called instruction structures, measurements were taken without a scientific basis. The proverbial example was the measurement of the Intelligence Quotient. Too often, the effective result of such measurements was that the target was kept even more in the

dark. The consequences of the successive incorrect interpretations of people with trisomy 21 throughout the so-called educational sciences is just a glaring example of this.

When it comes to communication, there are more general examples, as Binh, Alberto and Liberty know. Only in the first half of Hectoyear 120 did more specialists begin to accept placing human learning processes in a socio-historical and socio-cultural theoretical framework, more than a hundred years after some psychologists had begun to elaborate such a framework. And even then, the interpretation that the phenomenon of human learning is fundamentally a dialogic process, an interaction in which learners and their tutors are jointly the guiding force, was constantly and with great verbal violence attacked by dogmatic defenders of school instruction. Why was that so?

We have indications that sociologists and psychologists paid little attention to the dynamic relationship between social and societal relations and supported learning processes using learning and work projects. They remained trapped in older models that interpreted social groups hierarchically. Type communities had to be led from bad to good, children from ignorance to knowledge and skill. Meanwhile, those in power imagined social cohesion models that were based on local symbols, such as nation, flag, national currency, national culture, and so on. The idea that education and instruction reduced to upbringing could make evolve from bad to good thus remained a more interesting proposition for those in power than the entire socio-historical and socio-cultural framework of the learning

process. During the hecto-years 119 and 120, very few educators found it ridiculous, not to say dangerous, to teach programs that linked natural resources to hierarchical dominance constructions. These connections are the result of the outcome of conflicts in human history. People talk about South African gold, British and German coal, Arabian petroleum. They kept their faces in a serious pose when explaining what could happen to a school (sic!) of herring when it suddenly swam across the Norwegian demarcation line from international waters. Until the Rebuilding, even fish were nation-bound according to the place where they swam. Everywhere, the logic of ownership dominated the logic of use. Sometimes with dramatic consequences, in this case, for the fish.

Throughout history between the dawn of agriculture and Rebuilding, humanity has not only tinkered intensively on the concept *possess* but also with the concept *growth*. Growth had to be there. Always. No growth was bad. From a certain point on, that growth had to be sustainable or durable, preferably both. In hectoyear 120, sociologists from the margins showed that this sustainable growth in practice meant that a limited group owned more and more at the expense of everyone else."

Moana had listened very attentively to this long intervention of Sayen. She now said: "I would like to study with you the relationship between educators and sociologists in the last period before the Rebuilding. Liberty and Zainabu, I think that some thinking among the four of us could be a contribution to preparing the cooperation with more remote communities such

as those on the moons of Jupiter, to which a large expedition is being prepared.
There will also be a new call for volunteers soon, again focused on the dialogue with the Martian communities. We will have to be quite creative to address pluralistic learning processes of the children in a community that still yearns for sustainable growth although the reality in which it lives increasingly deviates from the cultivated dogma. Our contribution could consist in suggesting non-invasive or doctrinaire forms to enable the reinterpretation of their own reality."
Now Idrissa said: "Will you allow me to propose a working model from the social sciences? By studying the work of the Demeester sisters and the evolution in ignarometric analysis in the first years of the Rebuilding thanks to Alberto's grandmother, I have understood the importance of the phenomenological approach. Just as the Polipolitan Council does not lose sight of the fact that convivial society is not an abstract concept, but that each *Convivialis Civitas* determines its own specific approach, I think that we have to consider the from *Elysium* emerging communities in the same way."
"These two proposals by Moana and by Idrissa seem very valuable to me," I said. "Personally, I have always liked the phenomenological approach very much."
"And I am personally watching you will not develop a dogmatic attitude toward your favourite scientific technique," Maria retorted. "And now, dear ones, don't you think it is about time for lunch?"
We headed to the meal preparation area.

Lev took Mary by the arm and began, “You know, concerning the *Pythagoras* hub…"

## *The dangerous life of a curator*

We were digesting the delicious dinner that we had helped to prepare at Olívia’s invitation. In the pleasant sitting room of my sister’s house, some had settled into easy chairs, others were sitting on cushions on the floor. The conversations were soft. Every now and then the murmurs died away. During one of those silent moments, Dulan turned to me and said: “Alberto, don’t you have a story ready to tell us?”

I thought for a moment and then said with a smile, “I can tell you a day in the life of a curator.”
"As you know, my parents present here directed my steps to the largest institution of our polis. A dangerous adventure. They even provided a special place for me. I followed in my ancestral footsteps and became a learning guide. The department of knowledge dissemination for children became my permanent quiet place. When I made myself daily available to those who wanted it in my early years, I could still see as far as the door at the end of the corridor. Today, that corridor is lost among all the accretions and the other door has long since disappeared from my direct view. We found more and more documents in buried libraries almost everywhere in the world. *Paradise* became Bibliopolis, *Last Rose* renamed itself Culturopolis and *Beautiful Pearl* is now known as Perolapolis. Three digitally connected poles that preserve and make available human knowledge and

creativity. In the three polis, three institutions are expanding further and further. The small piece of our Central Library that I am in is now a tiny piece compared to the whole. Not because it has shrunk, but because the rest has grown quickly. I became an ant curator. But I am an anthropogogue. I guide children and adults who map out their learning path. I guide because I am guided. Like that day…

… about two weeks ago. I received the message that documents from Megabelgium and Megalissipo had arrived by *Magneto*. The package contained some letters from John Demeester from an archive of a local organisation and some notebooks perhaps from Greta Campos about the Paulo Demeester library. From the *hub Gwendolyn Brooks* the package went to *East Library* where I could consult it and extract from it what might interest JCDS.

Last week I took another leap into the unknown. And truly… my last leap in that direction was in 121.91. In order to reach the Paulo Demeester location I had learned some caving techniques in an uninhabited area where Megalissipo is buried.

The bowels of our Central Library are much more challenging I assure you. As you know, the JCD Space is most easily accessible via *Bi West*.The two rooms allocated to the space are located on the border between sociology and psychology. *Bi-East* is two and a half kilometers away if you go indoors. If you prefer the walking paths through the gardens that are laid out around the building, count on about 1000 meters more. Indoor half an hour on foot, about three quarters of an hour if you prefer the outside road.

Umut happened to be there when I learned about the existence of the documents. She suggested not to go on foot, but to take the indoor way with an electric scooter. At the first bend I slipped and landed quite hard on the floor. I thought it would be more prudent to go on foot. About fifteen minutes later I found myself in the central atrium. My right foot was hurting more and more. I learned that there was a a *donation point* of painkillers and ointments for bruises on the corridor from the atrium to the *Bi-South* by. When I explained what I was looking for, the volunteer on duty smiled at me and asked me if I had tried a new scooter. Apparently someone had put me or the scooter on trial. The latter was in the test phase, whether I was too, I did not know.

I thought, now that I'm pretty close to the *Bi-South* door I might as well take the outside walkway instead of returning to the central atrium. I had barely made it through the door when I had to quickly jump aside to avoid a tried and tested colleague who was riding towards me. This time the jump brought me into contact with a giant cactus. Freed from crown of cactus needles around my head and arms, I resumed my walk towards *Bi-East*.

Finally I could enter the East Library. The automatic recogniser opened the door to the storage area for new documents. I descended an endlessly long staircase. It looked like one of those hundred and nineteen hectoyear film scene staircases from the underground of a Megapoleis. I arrived at what looked like a kind of quay or platform. To my left a stationary rolling carpet climbed up to where it was hidden by darkness. Perhaps the

path along which the new information packages from the GAT descended here. On both sides of the carpet the crates and arks used for transporting documents were stacked. Intuitively I approached a second recogniser. A row of LED lights marked out a path. I understood that I had to follow the lights in what turned out to be an authentic ark labyrinth. It surprised me a bit. How could a package that had arrived barely two weeks earlier be so far from the entrance? It got even crazier. I was no longer moving between wooden arks and crates but between racks of papers and towers of books in every possible language.

I stopped to get a better idea of what was around me. The books were certainly from very different places, always in multiple copies. The contents made it clear to me that I was in a stacked area with theater pieces. Opposite, there were shelves with bound papers. I saw through some written down *Walking Books* originals when they arrived at *Paradise of Books* more than a hundred years ago! Some of the transcriptions were still dated according to the Gregorian calendar. The handwritten volumes had a cover page that bore the name of the book, the date of arrival, and in many cases the name of who had brought the book and memorised parts of it. I remained so fascinated by the volumes that it was only afterwards that I noticed how the LED lights I had already passed went out after a while. The darkness behind me was closing in fast. I assumed that a sensor was positioning me in the system. That must be why the light path ahead of me remained on. I started moving again just before the darkness almost caught up with me.

Only two or three meters from the already passed road showed

light when I suddenly held my breath. Right in front of me, a turn with on it *Close Encounters with Humankind* and… Greta Campos. My great-grandmother's grandmother had memorised part of a book or an entire book. After all she was a *Walking Book* when they made their way to *Paradise of Books*. A book in which the authors talk about the importance of the relationship between grandparents and grandchildren. That would be a surprise, even for my father.

I looked across the hall. Yes, there were three more copies of the work of Sang-Hee Lee and Shin-Young Yoon. One version seemed to me to be Korean, another French, and a third Portuguese. It would be interesting to see what Greta had put on paper and compare it to some of the copies that escaped of the book holocaust from the *Cou-Clib-Clan* period. I tried to remember what was in the JCD Space when all the lights went out, not only on the road that had just been travelled but also on the road that was yet to be travelled.

The complete darkness enveloped me. I stumbled and fell for the third time since I left this morning. I felt the contents of my shoulder bag. Of course I had no caving equipment with me. In the bag I found only the tube with the remedy for bruises and two abandoned cups made of hard fibers and connected by a thin wire. I remembered that a few weeks before I tried out with a group of children the transmission of sound via a stretched wire between two cups.

I stood up once more. I waited a moment to let my eyes adjust to the darkness. I doubted that I could retrace my steps to the recogniser. And I had no idea what my final destination might

be. A thought seeped into my mind. I should have brought a simple meal before descending. Even if just a few apples. That would have changed my current situation of obligatory fasting. But before I began my expedition I could not have known that I would descend to these depths and lose myself in a dark labyrinth that turned out to be much more vast than I could ever have imagined. The thought seemed rather pointless to me. I let out a nervous laugh. Here I was, in the dark, in a Tunnel of Knowledge, no one knowing about it, and all I could think about were apples.

And now that I was standing still, I felt of course a hellish pain in my foot. I sat down to anoint the part that hurt the most with the pomade I brought in the tube. I stood up again. The corridor side with written documents seemed to give off some phosphorescent light here and there. Probably from envelopes with underlined text. Since the path to be followed had been illuminated for a while, I could assume that I would find a signpost for a limited time at least by following the underlined written word.

I put Greta's handwritten transcript and the French copy together with the communicating cups in my bag. I wrote my name on a diary sheet and left it where I had removed the transcript. Then I went back on my way.

Right, I didn't go back on my steps. No one would have done that after half a minute of self-deliberation. The dimly lit path to what was destined for me lay before me. I was so focused on this, I continued searching, guided by the ever-fading light of the scriptures.

And suddenly there was nothing left that phosphoresced before me. Were there no more papers, but only arks and books, or had the light to give me disappeared? I looked back. There was the phosphorescent path still visible.
So I must have arrived at my intended place, the one where the recogniser wanted me. I felt around. I actually felt arks, not books or papers. What now? I couldn't take everything along a path that now seemed endless to me and it would take me a very long time to walk back. But I also didn't want to arrive at the JCDS empty-handed and then make the journey through the catacombs of the library again. Of course I already had the manuscript of the book memorised by Greta, that was always something. I sat down to think about what to do next. Angry at my own indecisiveness, I stood up again and started walking back and forth. So many steps forward, so many steps back, always a little further. I don't know how long I had been doing that, when I suddenly hit my head quite hard on what seemed to me to be a horizontal iron bar. I felt around. A wall ladder! I started to climb. Some time later I realised that I was climbing into a cylinder. I kept climbing, it could well be an air shaft. A bend and then I suddenly saw the light. In abundance. Shortly after that I heard voices. A lattice. I was sitting on the ceiling of a dining room. I took a pencil from my bag and wrote on one of the cups: '*please pick up, fully extend the cord and then hold the cup to one ear*'. With some fiddling I was able to get the cup through the lattice and down the cord. When I could no longer feel the weight of the cup I assumed I had reached a table or the floor. I felt movement! Someone had picked up the cup and was

walking toward the center of the room. I recognised her immediately. When the cord was taut she put the cup to her ear and I held mine to my mouth and whispered loudly, "*So, Umut, just for afternoon tea?*". She gave a memorable jump when she heard my voice suddenly descending from the high. I continued: "*From the ceiling Alberto calls you to tell you about the find. Can you provide a ladder and a screwdriver?*". The ladder came and on it Umut came with screwdriver in hand. She unscrewed the grate. I crawled back to the bend, where I could turn around, so that I could then go backwards to the ladder, to descend it.

Umut took me to the table where some other members of the JCDS study group were sitting. No matter how hard they tried to get me to eat, I couldn't get anything down. The tension of the last few hours had paralysed my throat… I staggered, supported by the others, to our workspace.

Miraculously, in the middle of the room there was a box from Zone 2 with the words written on it *Ark coming from Megalissipo from Megabelgium*.

I rubbed and rubbed my eyes, and as I rubbed the intensity of the light changed.

Delun looked at me and said, "Ah, you're awake. We have the package here. It seems to contain some interesting documents about myth-making. Thoughts of Claudius Cardinalis, taken from letters from the archives of the Huis der Hoofden."

I replied, "And I have something wonderful, which I found in the cellars of the library," showing the handwritten copy of *Close Encounters with Humankind* I took out of my shoulder bag and put on the table.

Umut looked at me and asked: "And when have YOU been in the BASEMENTS of the library?"
"Just now," I replied, "by the way… it was you who…"
I stopped in mid-sentence because I felt something was wrong.
"How long have you been here?" I asked.
"A little over fifteen minutes," Delun replied, "the time to pick up that little chest over there and come here…"
I rose from my chair, opened my arms and declaimed, "No. It didn't happen like that. We were led to the manuscript."
I gestured and shook my head vigorously.
"Alberto, Alberto, Alberto, wake up."
Maria stood by my side shaking. "You must have had a bad dream, you almost jumped off your chair in your sleep."
Immediately after that we heard the front door open. Delun, Umut, Catherine and Idrissa entered the room.
Idrissa said: "Alberto, the package from Erebúm. There are some very interesting things in there. But what is even more interesting is that from the archive…"
"a manuscript emerged of a book memorised by Greta Campos," I finished the sentence.
I saw wonder. I turned to Umut and proclaimed:
"And if I tell you, dear Umut, that I received a revelation which I now share with you. In the darkness came the light, and with the light also the writing that reveals our history to us. I beg you, you who know: will you compose the account with the meaning of my mystical experience? Then let us include it in the sacred books of our dynastic saga. We will organize guided reading meetings of this and other stories, to protect our reader-

followers from misinterpretations."
So dear friends, you can draw your own conclusions. My life as a curator who explains, frames facts and events has mysterious facets, possibly even dangerous moments. How do I tell what needs to be explained and keep the community of faithful followers on the right path?"

Thus I ended my story. There was a momentary silence. Then Maria, Catherine and Liberty began to laugh.
Olívia approached me and said, "You only half know how dangerous the life of a curator who plays with myths can be. I had a revelation that curators who want to walk on water get wet."
You can guess the rest. I ended up soaking wet in the children's water tank in Olívia's garden.
I hate birthdays.

## Ketwromehns

*We declare publicly*

Going through my diary of the year 121.08 I find some notes of conversations with my daughter Liberty. I understand little of her work in connection with Artificial Intelligence which, as her ancestor Alberto Campos claimed, she says is Electronic Intelligence. I understood a little more when we talking about ethology. What I never considered is that intelligence always involves a certain artificiality.

We talk about Artificial Intelligence and we are thinking about non-biological objects (beings?)… Don't you as a reader immediately see the image of our GAT and ETV when I talk about *efficient artificial intelligence*? *What's in a word*? Why efficient? Because we have never reported accidents or because we trust the machine and know that it will take us to the place we choose? It interprets information based on the knowledge it has of the Polis plan stored in its memory. The sensors do the rest. Put like that, it seems very simple.

And put like that, that is also what happens with biological beings. If I correctly understand what Liberty tells me, the ethologist does not limit himself today to studying the behaviour of animals. Ethologists investigate how animals adapt their behaviour in function of new knowledge. Just like psychologists do when they study human behaviour. What seems interesting to me is to understand that a changed behaviour in function of new information is the result of processing information. In humans — and possibly also in other animal species —

processing implies a certain degree of abstraction. It has to do with working out a scheme that allows us to interpret reality. If you look at it that way, Liberty once told me, then it is difficult to determine whether intelligence is natural or artificial. Intelligence is the approximation and approach to reality. Reality is as we can grasp it with our sensors or senses and our reaction to it depends on the way in which we grasp it in function of previous schemes.

"If you put things that way, then you could say that intelligence always involves a certain artificiality? That the logic and emotions that humans use to work out a thought pattern are part of that artificiality?" I asked.
"Possibly," Liberty replied. "Sometimes it is really a pity that we cannot enter into dialogue with people from the past. During my learning process I had contact with a small group of equifellows from Abya Yala who suggested to me an iconic book by the 119-hectoyear scientist Douglas Hofstadter. They said they had studied it and also understood it. I would have loved to have been able to talk to this Douglas about the development of the concepts of intelligence and artificiality.
Mam recently told me that anyone who had taken a public position on the generalisation of the concept of artificiality in connection with intelligence would have been considered a Protestant in the hundred and nineteen hectoyear."
"Why would Maria have said that?" I wondered.
Liberty smiled. "I think it was an etymologist joke. The origin of the word protestant is certainly in 113th hectoyear French, perhaps earlier, derived from Latin *test* of *testis* which we can

translate as proclaim, testify. It is also the root for the word testament, a public proclamation of what we decide. One of the meanings of the prefix *pro* is 'for', in the sense of '*I stand for*' or even '*I accept*'. In that sense, protesting is '*to stand up for a proclamation*' or '*accept to testify something to others*', thus taking a public stand. This is broadly the meaning of the term Protestantism in the context of theological and political differences of opinion within the Christian religious family."

"Theological and political differences?" I asked.

"That is what I understood from my conversations with Delun and Umut," Liberty replied. "The term Protestantism for the movement within Christianity started by Luther does not refer to his personal action. Martin Luther questioned the authority of the Pope with regard to indulgences. That was, if you want to call it that, his *political* action. But that was based on a *theological* reasoning. Luther argued that salvation could only be obtained through faith and not as a result of rules — including commercial rules — and enterprises as the Church is. In addition, dogmas and doctrines must always agree with what the Holy Scriptures proclaimed. These two positions were known as *sola fide* and *sola scriptura*."

"And that makes it clear that Luther's intention was not to achieve greater independence from God, but rather to free himself from what he considered the arrogance of the church leaders," I added with a slightly questioning tone.

"Yes. His insistence on translating the Bible from the ecclesiastical language into the vernacular was due to his belief that everyone should be able to interpret the Holy Scriptures for

themselves without the intervention of those who read and understood Latin, or better yet Ancient Greek. That had long been considered the language used by the Holy Spirit," Liberty added.

"And the push in Protestant circles to teach people to read had more to do with that, than with a humanistic idea of making all human knowledge available to everyone. There were those who thought it was important to spread knowledge. Comenius tried to do this about a hundred years after Luther made his ninety-five positions public. But we digress, you were talking about the origin of the term Protestants to designate the followers of this movement…"

"Exactly. And that had more to do with the politics of the local princes of the Holy Roman Empire. That was the name of the entire central part of the Western Erebúm during the period in which the first dynasty of our saga lived. Those princes did not agree with the Catholic Emperor Charles V and saw in a first thesis of the fallibility of the Pope an opening to gain more power themselves. The Emperor issued an edict to ban Luther's theses. This was followed by two Imperial Diets in Speyer or Spiers. The edict of the first Imperial Diet was now ambiguous as far as religious tolerance was concerned. It was followed by a second, in which it was again clearly stated that the Emperor would not tolerate Luther's Theses being followed. Thereupon the princes publicly announced that they would not follow orders from the Emperor who, according to the then customary rules and protected by the Catholic Church, had been appointed as ruler of the entire Holy Roman Empire. So we have some

indications that one's more everything has to do with power promoted by the possession of material goods, including land, but also of the monetary values that symbolise wealth.
In order to protect the highly profitable indulgence trade, the churchmen are said to have convinced the Emperor that Luther was a danger to his own position of power and that he should therefore condemn his teaching. That is more or less what Umut and Delun told me," Liberty concluded.

This conversation with Liberty was important to me. By the way, I am very pleased that since I became a father, many of the most important conversations in my life have been with my two daughters.
In plain language, you can say that the princes were simply opportunists who wanted to consolidate their own position of power. Both sides ensured the eruption of bloody conflicts and wars, which would last for about a hundred years. As is often the case, the people who owned the least or had the least power suffered the most.
It does not seem to me that there is more equality or more appropriation of the word of God on either side.
In the name of the position she defended as representing the divine power on earth, the Catholic Church sentenced to death those she saw as a threat. She let the worldly power do the dirty work of actually killing the condemned. In this way, the Inquisitors washed their hands in a false innocence of their own creation. They did not kill.
On the Protestant side, fanatic leaders often incited ill-informed people to destroy religious art. They denounced the paganism

they saw behind statues and paintings. They murdered many Catholic Christians, just as Catholics murdered many Christians of other denominations. Christians murdered Christians. Today it is quite easy to see it more clearly. It must have been very difficult at the time to understand the illogicality of it.

We gathered available background information to frame our ancestors from the hectoyears 116 and 117. In doing so, we understood that the circles in which they moved at that time consisted of four major movements within Protestantism: Anabaptists, Anglicans, Calvinists and Lutherans. When we have concrete information about the first dynasty, their direct religious ties appear to lean mainly towards Lutheranism. Agnosticism *avant la lettre* appears in the generations that accuse the religious powers of participating in the slave trade or of being complicit in their silence. We can say that our ancestors from the second generation up to the Rebuilding clearly present themselves as agnostics. Among the first generation we find *Xenophants* or *Protagorasists*, if we wanted to invent and name those 'currents'.

We can ask ourselves in general whether the reformation started by Protestantism is a humanistic reformation. When we talk about Christian humanism we must of course mention Erasmus. And he never left the Catholic Church. We can certainly ask ourselves today whether Christian humanism did not determine the way in which the world had to be seen in any case, despite all the movements. The greater part of the known planet was seen in the light of the moral values of *Erebúm and Waçúm* which was certainly not a universal humanistic ethic. But we

must read the authors in their context. It is interesting to look at the continuing search for the older texts that gave rise to the sacred writings to give direction to faith. When such texts surfaced, there were always debates about their authenticity. Throughout history, there has been doubt as to the extent to which handwritten transcriptions are indeed the texts that contain the real divine message.

It was a strange kind of humanism with a divine message that some groups of people clearly consider inferior to others. Not only in religion did that message appear, science also stumbles over it. I have already talked about the influence of the surrounding society on the way of thinking of scientists. The same thing happened with religion, which resulted in intolerance.

Earlier Catholic leaders show a certain coherence in their intolerance. This was not only towards other Christians but also towards believers of other monotheistic religions. This coherence is less clear in those who advocate tolerance towards believers who adhere to the same canon but not towards believers of another religion. Luther is known to have even urged the Catholic emperor, to whom he was hostile, to take up arms against the Muslims, not for religious reasons but for territorial reasons. Was this a deliberate confusion? To serve God in one way but remain a subject of an emperor who served God in another? It is possible. Luther's anti-Semitic positions were also common knowledge. More than four hectoyears later, the territory of his original zone of influence changed its name several times. At that time it was called Germany. A few

resolutions are known about a massive influx of Protestants in the year 119.33, stating that the final phase of the Reformation had begun with the recent rise to power of Adolf Hitler. The Old Testament was henceforth to be removed from the Holy Scriptures because it was the work of the Hebrew people.
Intolerance had many pioneers. And it can do no harm to recall the very closed worldview of some biblical or protestant congregations. But others who appealed to these or other religions also sometimes took very intolerant positions until the Rebuilding. The phenomenon occurred in all religions. At any moment in history in all reports on conflict situations the other was the barbarian, the ally was the civilised. Whoever dared to say that he brought knowledge and science from the barbarians, the infidels or the uncivilised, was soon suspected of having made a pact with the devil. Being Pope or not, isn't it, Gerbert de Aurillac?

The period in which we begin our dynasty story was, like many other moments in history, a turbulent period due to arrogant intolerance. This could very quickly lead both educated and uneducated to the most insane cruelties in the name of religion and the preservation of recommended moral values. Even when those who preached them did not follow them themselves.
Liberty, Babitha, Delun, Umut and Zainabu discussed with me how to deal with the figure of Comenius who left his mark on the first dynasty. A cautious approach was to highlight the facet of Comenius as an educator. He advocated that everyone should have access to all available knowledge in his time. It is not easy

to understand how he positioned himself with regard to all aspects of science in his time. His pan-sophism was clearly based on creationism. Comenius appreciated Bacon's empiricism. Bacon himself said that this new method was essential to understand God's creation and no longer to continue to seek refuge in superstition.

Two hectoyears later, another paradigm emerged, that of evolution. Darwin and Mendel worked on it. The latter is said to have mentioned he had been inspired by the work of Comenius.
Scientists understand that the hypothesis of creationism does not explain all facts and discoveries and are forced to accept another hypothesis. The hypothesis of evolution explains better what field observations show. Scientists could have difficulty with this finding and even reject the hypothesis at first. However, they will eventually accept the new hypothesis precisely because it fits the observations better.
On the other hand, the power of autocrats rested entirely on the deification of a certain explanatory hypothesis, completed by myths for the inexplicable. They could not simply abandon that hypothesis without endangering their power.
It is not easy to estimate how scientists would have reacted to new hypotheses if they had not been influenced by intimidating and authoritarian rulers. Our current convivial society without money gives us some idea of course.
Freedom of thought and freedom of belief are not the same thing.
Is there freedom of belief, even when a certain social conditioning is palpable? Perhaps.

Is there freedom of thought when the *Zeitgeist* clearly involves social conditioning? Probably not.

As soon as I can, I must resume the conversation with Binh Pham, Delun, Umut and Zainabu. We could better examine the role of humanism in paving the way to the collectively taken options at the beginning of the Rebuilding that some have started in 121.40 and others almost a decade later. In any case, it is a very recent event, only two or three generations ago. What played a role? Did we got rid of dogmas and preserve the spiritual experience that some label as religious experience? Were we able to bring about the re-encounter with a pluralistic ethics once we distanced ourselves from the belief in power based on property demonstrated by numbers on computer files? Have we succeeded in better understanding how our brains classify information? Can we therefore now avoid converting classification into hierarchy?

I think of the entire generation of palaeontologists and anthropologists of the hecto-years 118 and 119. The *Zeitgeist* they experienced made them use the same hierarchical principles as zoologists, naturalists, astronomers, statesmen, clergy and other religious leaders of their time.

Did some of them need a hierarchical classification as a kind of indulgence, because they were aware of the suffering they were inflicting on other living beings?

Did others need a hierarchical model to ease their conscience when they consciously interrupted the path to convivial society?

Could the relapse of a closed caste of self-proclaimed world owners and their skilful manipulation have caused the blindness

of their subjects?
Ethics? Religion? Utopia?
What dreams did the scholars of other times try to realize? What were the dreams of those educators and pedagogues of that time? Did they imagine a kind of *Non-Place* of *Non-Places*? A *Non-Place* with a regulatory power consisting of representatives of decision-makers who were not appointed for life? Was that the message of those who opposed absolute monarchs and Lordships? Were these then deceptive proposals, enticements of those who already saw themselves as the New Lord? Were they deliberate speeches by scoundrels and agitators who themselves easily succumbed to corruption through new connections with property and descent? Or was it simply a matter of continuing the deadly illusion of property-obsessed individuals, unaware of the finiteness of the planet. Philosophers such as Albert Jacquard and sociologists such as Ruth Levitas were talking about that finiteness only a little over a hundred years before the start of the *Elysium*-project, a project that in a sense proved the illusion? With some irony, Levitas recalled the words of David Attenborough, then known for his nature programs and his storytelling: '*anyone who thinks that you can have infinite growth in a finite environment is either mad or an economist*'.
My thoughts go to the Magister-Auctor dynasty. Each generation was child of its time and conditioned by the society it was part of. What emerges as a constant throughout the dynasty and perhaps underlies the ignarometric framework was a recurring attitude, generation after generation, that you could describe as distrust in the exercise of power ***over*** the others, but at the same

time the trust in power anchored in authorship and authority in consultation, in cooperation ***with*** all others. We notice this already with Wolfgang and Claudius when they discuss the first school reading books including the work of Comenius.

I had got about this far in my thoughts when Liberty entered. Without realising it, I continued aloud: "I think we should always reread what comes to us from another time with the eyes of those who lived in that time. We should not be too quick to make value judgments. It is difficult to know whether someone like Jan Amos Comenius had the possibility at all of imagining the origin of the world and of species in any other way than through the creationist model… We do not know at this moment whether he was familiar with Anaximander of the Ionian school. And if he had been familiar with him, we do not know whether he would use that knowledge to raise 'scientific' doubts. Everything points to his being a creationist.
We do know that he inherited a copy of in 116.14 published *On the revolutions of the heavenly bodies*, the book in which Copernicus again takes up a proposal for a heliocentric planetary system, viewed with dismay by the rulers of his time. The Catholic Church placed the uncensored book on the index of forbidden books because it was in conflict with the Holy Scripture. We know that the book was not removed from that index until 118.35. We do not know whether Comenius considered the heliocentric model of Copernicus possible or not. And if he did consider it possible, he certainly never said so publicly…"
Liberty looked at me and said, "You seem to have continued to

think about the matter, and you're back to Jan Amos…" She smiled and continued, "What don't we know? Whether he was protesting heliocentrism? Or whether he felt that this was a subject he couldn't speak about in public?"

## *Dancing with Wolves*

Maria was very surprised that even the forced bath on Olívia's birthday did not prevent me from continuing to accompany her when visiting birthday people.
"Or do you just never get tired of it, as long as you meet an audience at those events who want to listen to your stories?" she asked with a slanted smile.

We were on the *spider*-line, after boarding the *hub Hypatia* where an ETV had dropped us off. We headed towards *Umberto Eco*, where we would take the Central Ring to *hub Marta Nussbaum*. We were on our way to Halona and Catherine. Halona was having a party not only because she had recently her birthday, but also because she had just finished a study of behavioural patterns in choosing proper names for children by parents and family.

"It is rather Halona's study that interests me. Perhaps she can give me some explanation as to whether she indeed found different patterns for different periods," I replied.
"You remain yourself. You do realize that your idea of a well-spent afternoon at a party may differ from the rest of the population of Bibliopolis, don't you?" Maria continued to provoke.

I laughed. “I know a small group of people who appreciate a good exchange of ideas. And if I’m not mistaken, you are part of that group. But I like your provocations,” I replied as I hugged her.

We sat in silence with our arms around each other until the change *hub*. We had just gotten off when the train from the central ring arrived. A quarter of an hour later Catherine received us, happy to see that I had come with Maria. She had already assumed the pose of a pregnant woman. One hand on her belly, the other on her back, although I still saw no clear evidence the next generation was on its way.

Halona came over and greeted me with, “Good afternoon Brilliant Noble.” She looked at Maria and said, “Welcome, Beloved Lady. Or would you prefer if I call you Skeptical Lady?”

Maria laughed. “I can hear it. Your studies also brought you to my field of interest. But you are well-disposed towards me. Sceptical is a nice interpretation for the second combination of meanings for the name my parents gave me: on the one hand *sovereign, beloved woman*, but also *sour, sullen and bitter woman*. What concerns our *Adelbert*. There is no doubt that his parents wanted him to be good and wise…”

Halona replied, “I’m sure the lion would agree.” She turned to my parents, who had just entered, and asked, “Can we be a little indiscreet? Why did you name him Alberto?”

Sarah replied: “If you want to stay in the archaic symbolic realm, then you could say that the son of a Lion and of a Lady or Princess could only be noble and brilliant, couldn’t you, Maria?”

Maria said: “Correct, if you are talking about the probable

etymology of your names. As for the nobility of your offspring…" Maria made a grimace.
Catherine laughed: "From what I understand of Halona, you have given me one of the most confusing names, as far as etymological explanations go… with the choice between '*one does not know the origins*' and '*chaste and pure*' or '*queen of magic and enchantment*', I prefer to keep it at '*not known*'."
Sara resumed: "You may rest assured, my dear, that the choice of your father's name is the result of a kind of fashion that existed at the time when he was born to give names to figures from science and the arts. In his generation you find quite a few names that you also find on the GAT hubs."
Catherine pretended to be disappointed: "I liked the archaic symbolism of Halona better."
"It is interesting to know," Halona resumed, "that in all cultures the most common names are intended to convey a positive character trait to the bearer. What is positive of course depends on the period and class in which the name giver moves."

"Speaking of movement," I said, pointing to my twin cousins who had just entered. "Wolfgang or Vulfgang, the one who moves with the wolves…" I greeted, looking first at Wolfgang and then at David.
"We need to have a frank conversation with Erika and Ondjoy," Halona played along. "David can hardly be the wolf his brother moves with, unless we remember the story of David and Goliath. In that story, he could pass as a wolf. He has courage combined with intelligence."
Wolfgang replied: "I have another proposal: I have tamed that

wolf and therefore I can now walk with him."
David nudged him with his elbow. "You would like so, mate. But no, of course I have the courage and intelligence you crave, and that's why you decided to come into the world at the same time as me."
Lev noted, "There's another way to look at it. The intelligence of the wolf, like other pack-hunting carnivores, is seen in their ability to work in groups. Those who travel with wolves, like wolves themselves, value social contact."
"That's a really good interpretation, worthy of a volunteer ambassador," I remarked.

The next hour the conversation was mainly about preparing and eating our common meal. Catherine and Halona had also invited Pablo. After the meal he remarked: "Just when I came in, I heard you talking about the story, or the myth of David and Goliath. If Umut were here, she would certainly give us a framework. I was very pleased with what I learned from her about an expression that I have known for a long time and that in *Última Rosa* according to my grandfather was very popular: *the pen is mightier than the sword*. The most common explanation for the popularity of the expression had to do with the fact that the community of *Última Rosa* with its existence would have proven that against the brute force of the arrogant and the ignorant, the elegance of the written word is superior in the long run. But Umut explained to me that there are good reasons to doubt the correctness of that explanation."
"Before you go any further, let me make a remark," I said. "I think that for popular expressions there is no unique

explanation, with a more correct or incorrect meaning. The use of a metaphor or a proverb is determined in time and space. It often has a local meaning. In the concrete case of the meaning in communities such as *Última Rosa, Pearl* or *Paradise* and in the light of the Rebuilding during the last seventy years it is still too early to tell a complete story. We are experiencing what is going on. I think that sooner or later the action itself of the arrogance and ignorance will have to be included in the analysis made. What I mean by that is the following. There is the own explanation for the refuges of the *Walking Books* and the *Document holders*. But regardless of this, sooner or later an ignarometric analysis will come. Perhaps in this way we will find out whether the relatively long economic civilization based on the dogma of money coupled with the belief in hierarchy in function of descent and property has destroyed itself or not. We have seen many civilisations disappear during the history of mankind. Can we speak here of a meta-civilization with money as a dogma, under which a number of sub-civilisations fall? The palaeontologists speak to us of the approximately 70.000 years, that is 700 hectoyears of a fairly successful civilization of *homo sapiens neanderthalis* with local cultural variations. That civilization disappeared or was genetically incorporated into the *homo sapiens sapiens*. The *homo sapiens sapiens*, appeared in Eurasia (zone 2) about 30.000 years ago, that is 300 hectoyears ago. The first 'money' that did not yet consist of minted coins would have been used around the 10th hectoyear of the Holocene era, so about 210 hectoyears after the arrival of *homo sapiens sapiens* in Eurasia. Coins have been found from the

period between the hectoyear 40 and 60 in organised cities. Digital coins existed for at most 3 hectoyears. And now the very concept of a money-based economy has almost completely disappeared, a small group of descendants of emigrated to Mars if not mentioning *Elysians*. Can we not think in a less dramatic way about the extinction of a civilization based on the hierarchy of property, simply because, in the long run, this kind of civilization was not compatible with the biological and cultural need for cooperation? Perhaps cooperation is a condition for the lasting and sustainable relationship between our species and its habitat?"

Pablo smiled: "I think what you just said goes in the same direction as what I think I learned from my conversation with Umut. The expression itself may or may not be old. It may have the meaning that humanist movements and associations for human rights gave to it between the year 119 and Rebuilding. But Umut now told me the story of a certain Ahikar, a mythical consultant of a Syrian king sometime in the year 95. This consultant was supposed to have been involved in a betrayal, a plot that could have cost him his head. He was supposed to have escaped death thanks to his art of argument, convincing the executioner to let him escape. The phrase *the word is mightier than the sword* would be attributed to him or to the narrator of the story."

"That corresponds quite well in meaning to the sentence beginning with *pen*" said Halona. "*The pen* can replace *the word* when writing became more widespread."

"Maybe," Pablo continued, "that's the link. And Umut also

mentioned Delun's work. As you know, his study group tries to find the dividing line between an individual's religious experiences and beliefs and the ritualised dogma that gave rise to the caste of priests and all the variations of the power they wielded during part of human history.

Delun sometimes says that once the hierarchical use of power appears, the power of the word no longer comes from any individual. The power of the word is therefore hierarchically determined. As we all know, the sacred texts of the monotheistic religions are relatively old. They came to the religious communities through various not always complete translations of older, often oral versions. The interpretation of evolution in understanding and explaining the natural world and the meaning of human life also evolves. And along with it the reading and interpretation of the texts that make up the canon of a religion. It is best to be careful with certain statements. Translations of ancient languages are inevitably influenced by interpretations. Furthermore, those who write for a certain purpose are selective. Selective about what is said and selective about how it is said. It is not difficult for us to imagine that those who speak or write about those who spoke seek the best possible approach to convey their own message as clearly as possible.

And when it comes to power relations, the clearest message may be 'if you don't want any trouble, it would be better for you to join us or just obey us and nothing bad will happen to you'.

A less threatening way to pass on the word is to use a higher authority in an argumentative speech. One of the verses in the

letter to the Hebrews says *because the word of God is living and effective, and more piercing than any two-edged sword.* Some doubt the accuracy of the translation or the copy made over time. This doubt is mainly due to the fact that during the relatively long period of the early Christians, copying their texts was an illegal activity. In any case, the verse opens up different perspectives. It can be an indication or even an exhortation to conquer or dominate the other, not by using brute force but with the word of whoever is at the top of the hierarchy. I understand Delun and Umut when they say that this is a matter of pressure on third parties and not of pressure on oneself. According to them, God's word is not used here for introspection but to force the interlocutor to do something. Whoever exhorts to obligation finds it better to use the word of God than his own words."

"Am I mistaken or are you specifically talking about one of the monotheistic religions?" Catherine asked.

"I wanted to give an example," Pablo replied, "of how in the history of mankind there are images of the difference between actions based on words and all other actions. I didn't mean to talk about one specific religion. Nor do I mean to question God. What I was trying to say is that throughout history, there have always been figures who assign themselves a position that allow them to rule over others. They do that '*in the name of*' instead of in their own name. Thus you find those who speak 'in the name of' the Emperor, the king, the prince, the pharaoh, … They do it with even more conviction when the clients themselves present themselves as representatives of the transcendent, of what transcends us or go so far as to personify themselves with it. So,

if you can speak directly in the name of God, well …"
Delun and Babitha had come to sit with us in the meantime. Babitha said: "I didn't hear the first part of what Pablo said, but I would like to add something to speaking 'in the name of'. I understand that in the last hectoyears before the Rebuilding there was a discussion within the community of a certain monotheistic religion about the existence or not of the expression '*the ink of the learned is holier than the blood of the martyr*' under the original teachings of the prophet recognised by the whole community. I would like to point out that the discussion took place about fifteen hectoyears after these first teachings were written down. Those who accepted the existence of the expression as certain used it mainly to put a stop to the violence of religious fanatics who combined murder with suicide. Others had a slightly different interpretation. According to them, it would mean that whoever cherishes a mind without education, without knowledge, is like a brave person without weapons. There were those who doubted the existence of this teaching, or considered it non-existent. Usually these were leaders who assumed the right to speak in God's name, and ordered their followers to consider it their duty to exterminate all those who did not have the same interpretation of the Divine as they themselves."
"You've given me something to think about," I interjected. "Since the moment when thoughts could first be recorded, there has been a sometimes peaceful but mostly tense relationship between education and religion. There are also conflicting signals about the use of the word by those who give themselves

a profile of hierarchical superior. This may be to encourage cooperation and mutual understanding or, conversely, to create opposition and distrust."

"Prepare yourself for a new monologue from Alberto, at the next meeting," Maria warned immediately.

Pablo resumed the thread: "I think it would be interesting to see what emerges in the manuals that scholars compiled to guide the study of future kings. We have preserved some examples. In the *Rails of principles* António de Guevarra compared a feather to a lance, a book to armour, a life filled with study to the life of struggle and war. I did not understand whether the student was given a choice between two options, or whether a hierarchy was established, from good to bad or from bad to good…"

Babitha said: "It is similar to a conversation I had with Binh Pham about disinformation. He found excerpts from a book by Georges Whetstone from hectoyear 115. The book mostly contains stories about civil cases, such as marriages. In one of the stories there is a sentence for *'The dashe of a Pen, is more greeuous then the counterbuse of a Launce.'*. This probably means *'the stroke of the pen is more painful than the counterattack of the spear'*. I say probably. Some translations of the old English word *greeuous* give '*serious*' instead of '*painful'*.Binh Pham even found the modern English equivalent for this Old English word '*splendid'*, which means great. But never, not even long after Whetstone's death, did anyone consider that possibility. The interpretation is always in the sense of pain and not in the sense of intellectual or ethical power."

Pablo picked up on Babitha's words: "When it comes to basic

ideas, like for example the communication of God with people, we find continuous interpretations about interpretations of that communication. And that is interesting. People do base themselves on what the original message would have been during a kind of '*close encounter of the third kind*' between what transcends us and a few chosen ones among the human population. But then one reinterprets. The difficulty here is that the encounter happened a very long time ago. Even when there is a record of the original moments of contact, what is rare, it is always using old local languages and the registers that were customary at the time. The original messages of Abrahamic religions, for example, can be found on clay tablets, stones, precious stones, metal, wax, wood, decaying animal matter, linen, papyrus rolls, parchment or palimpsests. There do not seem to be any recent typed, binary or digital originals. The least you can say is that whoever placed himself at the top of the hierarchical pyramid during the first millennium of the Holocene calendar, eagerly made use of the old Divine, to consolidate his power. The messages to be preserved were cast in the right form and other messages were rejected. Therefore, in all ages we find critical minds who ask whether man was made in the image of God, whether God was personalised (or created) in the image of man."

"You were talking about the registers of what are considered the original messages," I said. "But we can also pause for a moment to consider the preferred language. I have no difficulty in accepting that what is incomprehensible and transcendent has no fixed form of communication but adapts itself to the

communicative capacity of the listener. Nevertheless, there were great debates in the Christian world about the correct translation of the texts included in the canon. Reference was made to original texts in Koine Greek. Church scholars have long considered that this would have been the preferred language of the Holy Spirit, one of the hypostases of the Divine essence. Another face of God, Jesus, most likely used Aramaic, which was his mother tongue. That brings me to another of Halona's walkers with wolves. Wolfgang Ratke was a slightly older contemporary of Jan Amos Comenius and was very concerned with reforming schools where they already existed. One of the reforms was to provide all pupils with general multilingual education. He placed the biblical languages Hebrew, Greek and Latin at the top of the list, supplemented by the local languages. He had in mind the various forms of the *High German* and of the *Low German* including the Flemish languages. He thought it was wrong to have the pupils learn texts by heart. They should be encouraged to read repeatedly, first letters, then words, then complete texts, and this in different languages. I will not elaborate on Ratke here. Babitha and Delun sketch a picture of him in *A dangerous thought*. I will only say that Wolfgang Ratke was an innovator for some, while others considered him a failure partly because of his temperament. But we also know that Wolfgang Magister's father was a student of Ratke's and that he chose the name Wolfgang for one of his children more to honor his master than for mythical reasons."

Catherine noted: "But if I am correct, then wasn't Wolfgang

Ratke what we might call the great pedagogue, in the sense of the guide of learners?"

"Hmm, we have to keep thinking in terms of the time in which he worked and lived. For us, Ratke is not much more than an instructional didactic. Perhaps a somewhat better developed instruction might be a bit more useful for those being instructed, but not much more than that," I replied. "Ratke shows us that the idea of school in his time was very far removed from the idea of going through and discussing knowledge and science with children. The method he proposed in 116.11 is in our eyes not much more than a sequence of instructions, as we know them later in almost all instruction schools. The pedagogue is absent. But Wolfgang Magister's father had apparently learned ancient languages after all. He could read and interpret them and, as I said, thanked his teacher by giving his name to one of his children…

Meanwhile, the school as an instruction place is a recurring concept up to the Rebuilding. We read it throughout the entire Magister-Auctor saga. In my opinion, this also has to do with power. First of all, the master exercises power over his disciples. And whoever exercises power simply twists a simple idea when it comes to reading. The simple idea is this: once we succeed in capturing what we say in code, we then have to remember the code in order to rephrase what has been captured. Ultimately, writing and the art of reading what is written came into being this way. Now, no matter how hard some individuals held on to this simple idea in education, the school rarely or never accepted it. And with every generalisation of the school, the

focus was first on deciphering texts, not on capturing them. Whoever had power — any power — wanted subordinates to be able to decipher what others said, but usually not for subordinates to capture what they themselves said or thought.
With Babitha, Delun, Umut, Sayen, Zainabu and Binh Pham I learned a lot about the history of compulsory education as a reproduction mechanism, where the maintenance of the status quo in the power hierarchy was paramount.
It seems to me that only in hectoyear 120 and only for a very short period there was greater interest in the proposals of the minority of anthropogogues. I enjoyed working with Moana in writing *The Age of Learning People*. She made me fully understand what it means for people to write their own stories as a prelude to reading. Adults can start by recording their own life story. Authorship and authority are then transversal to learner and teacher. Learning to read is reading what the person wrote himself and what his colleagues wrote. Practicing co-authorship begins as soon as someone starts to become an author.
Such a thing must be a terrifying idea for any individual interested only in maintaining a position of power that he has acquired. Idrissa convincingly demonstrates how the analytical tool devised by the Demeester sisters is very good for understanding the relationship between horizontality and co-authorship on the one hand, and verticality and the reproduction of the authorship of others on the other."
“And yet the times after the first half of the one hundred and twentieth hectoyear were not very favourable for the

horizontality of relations," Liberty noted.
"I was still thinking about the languages. A nice *fait divers* is that Pieter somewhere in hectoyear 116 changes the family name from Magister to Lesmeister. He may have been thinking of using the vernacular, but he still remained the master who orates more than guides. That was completely in the spirit of his time.
But to go into what Liberty just said. Yes. In retrospect, it seems that the first decades of hectoyear 120 did not mean much. The school was given some cosmetics, but the fundamentals of instruction were not touched. It began in the last twenty-five years of hectoyear 119. Educators gradually received higher education. From then on, it was of a university or polytechnic nature. The words *onderwijzer* and *instituteur* gradually disappeared. The words teacher, master and professor, and the hierarchical weight attached to them, were preserved. On paper, the pedagogical college seemed like progress. But it did not get any further than a poor recycling of the Normal School, a school that follows the norm, the doctrine, and of the *magisterium* that forms master."
"May I offer some explanation to Alberto's digressions?" asked Maria. *Magister* originally meant something like 'who knows more' or 'who has a more complete education'. Therefore he could teach others. This was in contrast to *Minister*, 'who knows less'. That is why the Minister served the Magister. And now that we are in ancient Rome… I think you know that *Magisterium* is derived from *Master*. This word indicated the educators of the Roman patricians. These educators were usually well educated.

In general, it was about enslaved and sometimes freed Greeks. In the schools for the plebs, the children were entrusted to a *litterator*."

"Thank you for that explanation Maria. Yes, the *litterator,* ore *reader*, recited the teaching material to be passed on. Here was *educare* more important than *educere*. And that is what unfortunately happened with the intended *upgrade* of the training of professional educators at the end of hectoyear 119. *Educare* won it over *educere.* A century earlier, the generalisation and massification of education had already given rise to a perverse *entropic* homogenisation effect. The hierarchisation of the teacher-pupil relationship made mediocrity uniform. The instruction-based scheme ensured the generalisation of mediocrity, not only in knowledge-*collection*, but in the relationship and interaction between individuals. This was fertile ground for the flourishing of the education of the elite on the same basis as the old dialogues of the *magister* with the patrician children. This was called the New School. It is ironic that this allowed the effectively more recent instruction for the masses to be presented by those in power as the old school, that of safe tradition. The hope for plural co-authorship very quickly vanished. I consider this phenomenon as an additional element that led to the un-sustainability of a society with *Elysium* on the one hand and the Refugees among the Ignorants and the Walking Books among the Knowing on the other, with in between a huge group of passive Ignorants led by Aggressive Ignorants. Hunger for power undermined the power structure.

Today we see the possibility of a renewed encounter with

language, this time as a substrate for knowledge and not for power. We have established horizontality in the learning groups and learning communities and we attach importance to the codification of our own ideas in dialogue with others. This can keep us on the path of authorship and co-authorship, of authority, and counteract the desire for authoritarianism," I concluded.

Catherine sighed: "And all that because someone decided to put forward the idea *go along with* in the name of his son instead of simply glorifying the boy with the name of an animal full of symbolism."

Halona added: "But you admit that it is more interesting to dance among wolves than to walk with wolves."

Wolfgang said: "I don't know yet. The wolf pack collaborates, but does it cooperate…?"

"That's an interesting idea, Wolfgang. Of course, it all depends on how we define the term wolf. I was thinking here…" I began.

"No," came the chorus of shouts as Maria offered me a cup and said, "Alberto, give me a taste of this herbal tea!"

## Penktomehns

The official opening of the JCDS is approaching. My diary of this month clearly shows my concern as a curator. I reworked my notes into three “stories of the month”, with mathetics as the engine and binding factor for the convivial society.

### *When fascists get bored*

*Take up the White Man's burden—*
*Send forth the best ye breed—*
*Go bind your sons to exile*

*Rudyard Kipling*

Last week's conversation was still playing in my head. The wolf has been present in legends, myths and stories since time immemorial. The fact that the dog is a domesticated form of the wolf probably has something to do with this. The animal is both an example of good and a symbol of evil. The she-wolf is an exemplary caretaker of cubs, even of human infants. But the wolf is also part of a social structure with a ruthless hierarchy according to human eyes. Fascist leaders have used both the wolf and the wolf trap in their symbolism. The wolf and the cub appear in children’s and youth associations, but also in authoritarian organisations with a nationalistic or fascist tendency.

Of course, the fascist use of the wolf is very recent in the light of the history of the peoples. If we look at the origin of the word, the term *fascist* emerges only in hectoyear 119 to name the totalitarian, nationalistic, ethnocentric society led by the Italian

dictator Benito Mussolini. Ingredients are the deep intertwining of business and central government, a money market completely controlled by central government and the companies, persecution of opposition and suppression of criticism, cult of the leader and a glorification of the Nation and / or religion that transcends individual rights.
I am not saying that there were no other moments before that hectoyear with these kinds of societies in different places on the planet. We can talk about totalitarian leaders and dictators. There was a time when the dictator did not have the negative connotation that he acquired after the appearance of parliamentary democracies. There have been absolute kings and emperors and rulers who proclaimed themselves as representatives or incarnations of the Divine Power.

I now make the connection between the concept of fascism and the concept of racism, in the sense that the writer, philosopher and semiotician Umberto Eco did. We have a part of his works in the section philosophical reading of the Central Library. Among this writings there is a short text about the concept of *Ur-fascism* with which Eco explains the different 'flavours' of fascism, in function of the combination of some basic elements. One of them is the elimination or suppression of disagreement. In other words, to disagree is to commit treason. Eco equates disagreement with diversity. But *Ur-fascism* seeks consensus, says the author. It exploits and exacerbates the natural fear that many individuals have of anything that is different from what they know or think. The fascist organisation therefore calls out against the invader and what the invader

brings with him. That is why *Ur-fascism* always implies racism. On the other hand, it is not difficult to understand that ethnocentrism or tribalism are forms of *protoracism* that easily evolve into racism. Aristotle is said to have made the observation that only Greeks can be free men and that non-Greeks are barbarians and therefore slaves. I see a similarity here with other ethnocentric positions. People present themselves as the chosen people, they consider their own ethnicity as the most cultural, most evolved. They present themselves as the people with the only correct dogma and therefore the only true faith. These positions quickly lead to hierarchies in which the others are always inferior in comparison to their own. This in turn causes sterile discussions. Who had the darkest 'Middle Ages' and for how long... Isn't branding a certain group as a racist in itself a form of racism... and so on.

I remember Grandma Emmy telling me that the sentence *Take up the White Man's Burden* by Rudyard Kipling was a frequent source of discussion in *Paradise of Books*. It not seemed to be a whitewash (!) of racism, but it also illuminated the author's tendentious fascist thoughts. But Kipling was a storyteller and among the *Walking Books*, often storytellers themselves, the feelings were mixed. Because Kipling invited stories to be retold. Like the one with a wolf pack, a story I remember from Grandma Emmy. A wolf pack adopted a little boy who was raised by the matriarch she-wolf in the tropical Indian jungle. She had the story from one of the Walking Books, who had memorised it.

Grandma Emmy explained to me why she liked to tell that story when I was old enough. According to her, it had all the ingredients to reflect on the arrogance of power, the artificial hierarchy, created by those who not only classify but also assign good or bad quality to the classified groups. There is higher and lower, good and inferior culture. The error in thinking lies in determining the 'cultural height' where the narrator takes his own culture as the pinnacle. When the idea is sufficiently trivialised, the whole thing acquires the status of absolute truth.
I remember very well the moment when Grandma Emmy explained this idea. We were talking about classifying children in the hectoyears 119 and 120. There was then a seemingly indestructible belief in a standard invented by a German psychologist. The American psychologist Terman converted it into a scale to classify people according to their ability to answer standard tests in a chronometric time. The content of the tests naturally reflected what the dominant group considered to be the cultural peak. For decades this scale, called the Intelligence Quotient, was used to rank children and adults, and even other primates. In this way the scale served as a pseudo-scientific justification for prejudices concerning the supposedly inferior intelligence of servants, slaves, and, in general, the 'other' different from ourselves at the top.

I think back to the conversations with Dulan about the literary philosopher Georges Steiner. He linked the idea of the end of history and of the republic spring to the year 118.15 and the place Waterloo with the defeat of the French general Napoleon. Steiner talks about a long period of boredom that would

eventually lead to a conflict of almost planetary proportions.
Babitha was speaking of the specific aspects of that period during which a single Nation of the then Europe (Erebúm) together with the Royal House that governed it spread the illusion of being destined to determine the course of the planet. The United Kingdom of Great Britain and Ireland was in its Victorian era.
What Steiner calls the boredom of the Victorian era could be partly attributed to a certain sense of well-being among the British bourgeoisie and aristocracy. Dan came from the British colonies and the nascent Commonwealth. That was what the upper classes of the Mother Country lived on. Scientific and economic progress reinforced the sense of the end of history. In *zone 2* the rulers of kingdoms and empires succeeded in ridding themselves of what they considered the excesses of the republican ideas of the French bourgeoisie and petty aristocracy. They did this mainly by infiltrating the institutions that were meant to control or modify the power of the ruling monarchies.
Meanwhile, the rulers of the then European continent continued to colonize and exploit large parts of the planet. Few mentioned the suffering of the original population of the colonised areas, many knew nothing about it and many more tolerated it. After all, the prejudice of cultural and moral supremacy was based on the ethnocentrism of Erebúm Whites. The wealthy citizens, the aristocracy and the high clergy stimulated this ethnocentrism for which they created an arrogant story of social Darwinism. That story described how one evolved from a primitive person to a culturally superior person. At the same time, the same group of

arrogant leaders vilified Darwin's own publications in connection with the evolution of species and of humanity.

It is not difficult to understand that the opinions on slavery in the sacred books of religions corresponded, I think, to the current practices of the period in which the person who wrote or compiled the texts lived. Without social condemnation of slavery, not one messenger of God made it known that there was a clear universal condemnation of it from that side. With the same ambiguity with which arrogant religious leaders of the past presented arguments that justified slavery, the arrogant leaders up to the Rebuilding found arguments to convince their religious followers that it was necessary to impose their own religion on peoples with a different faith than their own. They continued to use their power in the art of interpreting sacred texts. They dogmatised parts of the science developed by white Europeans when it suited them. They claimed to be able to demonstrate scientifically the inferiority of certain people. In doing so, they misused words and concepts such as nation, primitive, gatherer-hunter, culture, ethnicity, race.
Steiner believes that the boredom with bucolic contours based on an untenable colonial model directly led to what he called the Thirty Years' War, between 119.15 and 119.45.

During the conversations I had with Sayen in preparation for *Enlightened Citizens School* and *Leaden times* she brought internal colonisation to attention. She spoke of the silent, creeping colonisation brought about by the central government of each nation-state, thanks to the general obligation to educate.

The domination of the local population was reinforced as soon as this education took on the character of regular, normative, and testable instruction. Sayen once told me, in the heat of a joint analysis, that the advantage of education in having a more scientifically educated population was largely undone by the control mechanisms introduced by the same education. As a side effect of a society controlled by money, these mechanisms also existed in the area of living and working conditions. Sayen repeatedly referred to the texts of authors associated with the Modern School and Institutional Pedagogy, which she studied.

I agree with Sayen's reasoning. Recently, in Bibliopolis, I met descendants of Ngũgĩ wa Thiong'o who came from an old British colony not far from here then called Kenya. He was a contemporary of my ancestors from the end of the Second Dynasty. I learned that Thiong'o caused bad blood at the official decolonisation that followed the Thirty Years' War that Steiner talks about because he put his finger on the sore spot. He first recalled the untenability of colonisation by force of arms and then said that colonisation of the mind was kinder, perhaps even a form of charity. Then he pointedly stated: '*the physical violence of the battlefield is followed by the psychological violence of the classroom*'. Zainabu could have added this quip to the others when we were talking about the power of the pen. Here we have another example of that power, not in the sense of liberation or opposition, but in the sense of enslavement.

Today I understand that we have been lucky in how documents of key figures of the second dynasty have been preserved. We have little first-hand information about Johanna Lemaître and

Frederick Teacher. We have some documentation from and about Frederick's daughter Jeanne, Louis' mother. She kept a lot of records about her encounters with the people of the New School. We have a lot of information about the period of the 30-year war of Steiner. I sometimes felt sick when reading some of the testimonies of Lucien Souris about the years in the trenches of the Ijzer. With Louis Demeester, great-grandfather of Joana and Catherine Demeester, we go through in the first person the gradual rekindling of armed violence that temporarily stopped in zone 2 in 119.19. John and Paulo Demeester give us a better insight into the 119th hectoyear post-war national instruction with ethnocentric and nationalistic visions. There were two ways to achieve ignorance. People could be denied the acquisition of knowledge and left to themselves to orient themselves or not. They could also instruct in ignorance through a well-made choice of knowledge to be addressed and not to be addressed. This was processed in final terms imposed on all non-privileged people. With the Demeester sisters we understand how the option for instruction in ignorance continued throughout the entire hectoyears 119 and 120 despite a brief moment in the 120th hectoyear. We try to describe that period in *The Age of the Learner*.

The communities that spread across the planet's habitable zone after the Volcanic Winter share one characteristic. They are largely made up of descendants of populations forced into ignorance as a result of the *social engineering* set up by the owners of the world's wealth and implemented by their governing puppets. Key elements of that *engineering* were the

instruction-based basic education, the culture of fear with its associated weaponisation, and an economy based on the illusion of continuous growth. Furthermore, the communities with a smaller number of descendants of the Knowers in hiding who have kept books and documents from the fury of book burners known as the *Cou-Clib-Clans*.

I am always impressed to hear how quickly these two groups with completely different backgrounds united and reflected on the Rebuilding together. In my opinion, it was of course a bonus that the remaining worshippers of property and money emigrated en masse. In a sense, these worshippers became victims of the ignorance they themselves sowed. When they convinced themselves that together they had appropriated the entire wealth of the planet, they could do nothing but redistribute it among themselves. A generation and a half *Elysium* was enough to make the entire wealth accumulation decadent.

In *Elysium* the boredom of the imaginary owner replaced that of the fascist. It is too early to claim that this boredom will not condemn the others to the graves once again. But for the time being it seems that we are better off continuing to stimulate the desire to learn among ourselves and to ward off hierarchy while we cherish mutual guidance and co-authorship.

## *Commemoration or compassion?*

*N denotes the set of all sets*
*that do not have themselves as an element.*
*Is N an element of itself?*
*N is element of itself*

*if and only if N is not an element of itself.*
*This contradiction constitutes Russell's Paradox.*
*John Allen Paulos*

The debate has been going on for a long time. Shortly after the Rebuilding, the Polipolitan Council asked the various communities for their views on celebrations and commemoration days. Do they have any meaning or not? Do they express sympathy or compassion, or are they just holidays?

There are many arguments for discussion. I would like to remind you that at the time of writing, all Polis agree on two aspects: (1) decisions are taken at the level of the Polis. Each Polis informs the Polipolitan Council, which ensures that the information is disseminated. Each other Polis has the freedom to consider whether to overturn a decision taken elsewhere. (2) Decisions taken in a Polis are valid only for that Polis. However, they are adjusted by the general ethical norms specific to the dialogic and pluralistic society.

Until today, the Interpolis agreement worked well and the discussion is not over. For many people, the question is whether we make a distinction between celebration, commemoration and remembrance? Do we commemorate or celebrate a birthday? Do we commemorate or remembrance a significant event in the life of a prophet? Do we only celebrate? Do we only commemorate? Do we commemorate and remembrance? Do we neither commemorate nor celebrate?
We are celebrating a new year. Is it a commemoration or just remember people that time is counted. And what is the need or benefit of celebrating every three hundred and sixty-fifth day

(and one more day every four years)? Does it make time management easier?
For our more mundane concerns, the answer is probably simple. For other aspects, it may not always be easy to qualify our attitude.

How do we remember and commemorate?
During the Money Age, special coins were minted to commemorate the achievements of leaders and the benefits that some, but not necessarily all, derived from them.
For a very long time, cities and states identified squares, roads and streets with the names of people or local facts and events.
Before the Rebuilding, national and international organisations had commemorative days for everything. International but not necessarily planetary agreements were commemorated, such as human rights, children's rights, a day of the tree, a day of the animals. There were also emotional days, such as the day of the hug. St. Valentine's Day, St. Nicholas, Father's Day and Mother's Day underlined the nature of the consumer world. The world of rivalry and hierarchy established days to celebrate or commemorate a victory over others. A war standstill was also commemorated. Leaders directed the commemoration or celebration of the independence of the country and people they governed, which they called the Nation. This usually happened during national holidays, so it was assumed that there was something to celebrate. The Catholic Church, which was also a kind of international organisation, had the habit of publishing a calendar for that part of the world over which it had influence, with the saints and blessed to be commemorated. In a way, she

adopted the custom of the polytheistic civilisations with their mythological stories. I would say that our celebration of the 365th day is not from yesterday…

And today, in Bibliopolis?

For those who are not familiar with our policy, I would like to tell you that we gave names to the *hubs* of our surface train network. For every *hub* the *Bibliohabitants* chose the name of an individual from the history of mankind. Isn't that a clear form of remembrance? The chosen names were grouped by branch of science or by art form. It is clear that the Bibliowoners consciously or unconsciously commemorate the manner of welcoming that was common in *Paradise of Books*. During the development of the GAT network, the Bibliopolis Council monitored the discussions regarding the choice of name for the *hubs*. Common achievements of humanity would be symbolised by the name of someone who had contributed to that achievement. Sometimes those personal names are one of many possible choices. But that was the intention.

Other options would have been possible. The hubs could have been named after theories, artistic movements, hypotheses. Then we would travel from *Big-bang* to *Nihilism*, with *structuralism* as a stopover. Or from *Quantum* towards *Ontology*, where we would pass by *Classical Mechanics* and *Epistemology*. Or, why not, from *Anthropology*, via *Mythology* and *Theology* towards *Ecosystem*, passing by *Ethology*?

But we are and remain human. We love a good biography. The option for the naming of *hubs* with deceased persons was in line with the customs in the cities before the *Elysium* caused crisis.

In Bibliopolis we did try to avoid a hierarchical interpretation. We also avoided evocations of territorial disputes. That explains the general absence of names of earlier kings, emperors or military strategists. Of course, descendants of Leibniz may find it unfair that there is a *Isaac Newton hub* and no *Gottfried Leibniz hub*. Our grandparents' generation did its best to place each name in its context. On the *Newton hub* we find signs and access to *augmented reality*. For each aspect of the Knowledge of Man for which Newton's work is known, we highlight others before, during, or after his time who contributed to this knowledge. The possible descendants of Leibniz and Newton will thus find information about mathematical Analysis. In addition to the contributions of Newton and Leibniz, there is also information about the Rhind and Moscow papyrus, Democritus, Zeno, Liu Hui, Sharaf al-Din al-Tusi, Madhava, Cavalieri, Descartes, Bernouilli, Euler, Gauss, Abel, Riemann, Poisson, and other figures who contributed to Analysis and about whom information exists in the Central Library.

Should there be on the *hubs* more references regarding market economy, money and exchanges of values? Some believe that this important branch of the history of human activity is already well represented in more than one *hub*. Others consider that including the economy in the history of humanity creates an image of failure and catastrophe. Therein lies the danger of wanting to point fingers. That has no place in a pluralistic and dialogical community. *Hubs* where no name has yet been associated with it are indicated as the branch of Knowledge or Art of the environment it is in.

The broader underlying discussion is of course about how we write history without remaining at superficial analyses. And that was precisely the strongest argument in Bibliopolis to stop the few remaining commemorative days. Out of respect for the plurality of ideas and as proof of the absence of culturally reinforced class feelings, such days are no longer necessary in a convivial society.
Humorists suggested that every fifteenth Penktomehns the end of the commemoration days should be celebrated. That would be the commemoration of the end of the commemorations. Of course, such a day could only be called Russell-day.

In the meantime, something else is occupying my mind personally. We are going to have the official opening of the JCDS. The Bibliohabitants are collective co-keepers of the Central Library. They thought it was important to appoint a curator for that space. One of his tasks is to take care of that opening. Isn't such an opening a form of celebration? It is of course true that our group enjoys reading and writing biographies of those who are involved in institutional anthropogogy and ignarometric analysis. That is why the group requested such a space, as a meeting place for all interested co-authors. But the entire Polis... what are we going to do to prevent that space from becoming a dead depot. That would only be useful for those few who want to study certain figures from the past or want to document some options taken during the Rebuilding? That is important in itself of course, but that is precisely what the entire database of the Central Library is for. You don't need space for that.

I would like to find something to make people feel how superficial a celebration ceremony is and that nothing needs to be commemorated in connection with ignarometry and the Demeester sisters. Like many others we have simply tried to create a place that invites co-authorship. I am toying with the idea of starting with a speech that only seems to be a co-written speech and then inviting a conversation about what this space could be. I have worked out the following table for 14 Swekstomehns.

| Column 1 | Column 2 | Column 3 | Column 4 |
|---|---|---|---|
| Librarians and fellow equivalents from around the planet, | the opening of Space | marks a milestone for the analysis | of our options in connection with anthropogogy. |
| Being here today means that | the legacy proposed here | plays an essential role in the formulation | of our end goals when it comes to knowledge dissemination. |
| We must not forget that | the current space | the preparation is in progress | of new studies related to the phenomenon of human relationships. |
| It is so that | the model used for making documents available | contributes to the correct interpretation | of educational analysis proposals. |
| Practice shows us that | the further development of how we position ourselves | contains important indications for the determination | of basic options for the success of this Space. |
| It is never too much to remember that | the constant dissemination of information | simplifies the definition | of our way of forming working groups. |
| Experience clearly shows us that | the consolidation of the ignarometric analysis | never harms insight | of the conditions of the training work. |
| It is fundamental to demonstrate that | observing the different angles of analysis | provides verification | of the desired indicators. |
| Encourage knowledge development, as well as | the provision of the space as a study room | involves continuous updating | of the forms of interaction. |
| Dear guests, dear friends, | the expansion of our activity | demands precise interpretation | of the concepts formulated by Joana and Catherine Demeester. |

The idea is simple. You can make a sentence by picking up any part of a sentence from each column in turn. And in this way I invite all those present to compose a common non-text. In this way I hope to avoid occasional speeches and immediately open up the space for what it means to us: a common place for exchanges of ideas. Of course there is a catch…

I was putting the finishing touches to that table when Liberty came to get me to prepare our lunch together in one of the designated parts of the Central Library. Babitha, Zainabu and my father were there too. I accompanied her and we found the other three who were already gathering ingredients for their meal. Lev suggested that we share the perch he had caught.
"Caught this morning?" I asked.
"Yes, very fresh. The time to travel from *Gwendolyn Brooks* to *Bi-West*. And preserved here on a layer of ice."
I suggested adding some vegetables. There was a good selection on the shelves. I was pleased to see that all the Jerusalem artichokes I had brought two days ago had already disappeared. And among the varied offerings of those who used this meal area in a cooperative manner, I also saw the fennel that I had brought.
"Fennel?" I asked my father. He laughed. "You keep insisting on that vegetable that you are apparently the only user of. Are there any lemons?"
They were some, which also made him bring fennel. We put everything in the freely accessible steam cabinet to steam the fish and vegetables for fifteen minutes.
In the meantime, Liberty and Zainabu had provided themselves

with mushrooms, cassava flour, a bit of goat's milk, two raw eggs and some herbs.

"Mushroom pancakes," I asked. They nodded.

Liberty had found a small one among the birds. Whoever had brought it had already plucked it, probably to use the feathers for something. She put the cleaned bird on the grill and in the meantime beat the pancake batter. Zainabu asked if the perch was big enough for three, which we confirmed. In the meantime, Babitha had made herself a salad of vegetables and fruits. She waited until the eggs she wanted to add to it were cooked.

We sat down in one of the corners for 5 people.

"I'm still having trouble with the JCDS opening situation," I told my fellow diners. "I think I have a provocation to make people think about the futility of the inauguration speeches. I want to start a conversation, but not a back and forth with it-is—is-it-not examples. Maybe I've found something."

I was silent.

"Well, what are you going to propose?" asked Lev.

"Without going into details. You know those tables with parts of compound sentences, with which you can make speeches, remember? Maria showed us one not so long ago, at a family gathering and we had to laugh at the effect it created. For those who weren't there: you get a grammatically correct speech quite easily and also syntactically coherent, but without much content. That's the basic idea. Since I assume that you will all be there on the fourteenth of the next month, I won't say much more about it here. But I do plan to lead a discussion afterwards

in which the possible usefulness of the space will be highlighted."

Liberty looked at me. "Then why do you say you're still in trouble?"

"Yes, I think I bypassed the curatorial opening and blah blah blah. But then there's what I was already concerned with as a child. The meaning of celebrations and commemorations of events on certain dates or in certain spaces… No, no, it's not my intention now to reopen the discussion about collectively taken decisions in Bibliopolis," I quickly added, when I saw the reactions.

"My intention is to share points of view on an option that I think makes sense to keep in mind: can commemoration or perhaps better, remembrance, serve as an element of memory for people who travel a certain path in a certain place?"

Babitha said: "You know, as a historian I appreciate the line of thought on the historiography of a school of about two hundred years before the Rebuilding. I became aware of it when I discovered those filmed documents of Marylène Patou-Mathis I already mentioned. She put me on the trail of Paul Ricœur. His model consisted in reconciling the narrative with history. He proposed the union of the literary character of the narrative with the scientific character of historical research. He argued that the dual character of historiography consisting of pure narrative and of scientific research is the result of a special narrative. It is the narrative of a specific time-bound experience, an experience in historical time. He presents this historical time as a third time that acts as a mediator between lived time and

cosmic time."

"And that mediation happens through the recording of moments of memory?" Zainabu asked. "There is a trap. One can preserve or evoke the non-existent. That can be the narrative of a movement, the self-affirmation of a winner. We rarely have the opinion of a loser."

"About three months ago my son and his cousin felt the need to fill the time we had set aside for celebrating a birthday with a story about names of days and months, the old mehns as we hear more often these days. They wanted to show us how what came into circulation and was embedded in a certain cosmology or mythology that in its essence persisted for millennia, although there were local and temporary adaptations. I could see this as a kind of ideal type of the force line of commemoration. Keeping something alive through commemoration reinforces the hierarchical structure that commemoration promotes. I don't know if this is very clear."

"I remember that conversation with Dad and Wolfgang, Grandpa," Liberty said. "And I thought then that the choice of name itself leads to the commemoration of the act seen through the eyes of the winner. I was talking to Sayen and Zainabu about the names of the different regions of the planet for the Rebuilding. Sayen quoted the words of Jordan, a historian from *Zone 3*: *'Who writes history? Whose story, whose narrative do we read? As historians, we must continue to ask ourselves these questions.'* Sayen then spoke about the name of the continent her ancestors came from. That was a clear example for me. America is nothing more than the commemoration, perhaps the

celebration of the occupation of the area. Monarchs of *zone 2* desired that occupation. Adventurers and their servants were responsible for its implementation."

Babitha smiled. "That is indeed a good example of how a story is constructed. To distinguish the historical narrative from other narratives, Ricœur uses the terms near-plot, near-character and near-event. With these he names the discursive elements within the digression in time that I was talking about earlier. The one who narrates chooses the point of view from which the narration takes place, and by doing so he determines the discursive elements."

Zainabu agreed: "The evocation of something we absolutely want to relive, or of something we absolutely do not want to relive, is the starting point for the construction of the historical narrative. In its more perverse form, the discursive near-terms such as*sisters of conscience*… We have often seen it in the behaviour of residents or foreigners of Nation-States during commemoration days. It does not matter whether they were intolerant, tolerant or integrating nations. Certain dates were set to commemorate what differed from what was the chosen or imposed norm for that Nation. It is abundantly clear to me that a Nation that puts people in the spotlight because they deviate from the norm of that Nation has not yet mastered the concept of diversity and has no idea of pluralism. Genetically, it is nonsense to propose a norm from which a few individuals deviate. As a species, we collectively differ from every other species. And within the species, all individuals differ from each other."

Liberty nodded. “Within a species there is no norm. There are individuals who resemble each other more in certain aspects than in others. Genetically we can possibly call up families. A visible family characteristic quickly leads to classification. Correct me if I am mistaken in the names, Babitha, but I was thinking of the kin of the Habsburg family. That was a kind of recognition mark to identify that dynasty of kings and emperors of the 114th up to the 117th hectoyear. Whoever wants to build a hierarchy can always argue that it was a norm demonstrated by this physical aspect and that proves the superiority within a class. If you have that particular aspect, you stand at the absolute evolution top to rule.”

Zainabu laughed. “Good example! That was more or less what was going on in the classifying and hierarchising minds of Western European (Erebúm) white anthropologists when they stated that from the outline and shape of the skulls of individuals of the Species *Sapiens* one could determine the level of evolution. Their *sui generis* interpretation set at the top of that evolution who was “normal”, by which they meant individuals with parameters identical to their own. A geneticist told me that an English aristocrat of the 118th hectoyear created a classification in which the absolute pinnacle of evolution… was the English aristocracy.”

Liberty continued: “These anthropologists wanted to demonstrate a rule that within a species, in the same period of time, biological evolution could be different. Some subspecies evolved faster than others. It did not take long to show that these measurements and underlying claims did not hold up

scientifically."
"And yet," Lev said, "many classifiers remained collections and pyramids. At the top of the pyramid you invariably got the individuals who best matched the idealised standard."
I couldn't help but laugh. "I don't know if the anthropomorphic image of a deity was often used as an ideal. If so, I doubt Odin ever served as a reference. In that case, the evolutionary pinnacle would consist of individuals with one eye and great wisdom."
Lev looked at me a little disturbed and continued: "In a hierarchy, just below the standard, you put all the individuals who differ in one of the easily identifiable criteria. Below that, the collection of individuals who differ in two easily distinguishable criteria. And so on."
Liberty asked in conclusion: "Then can a genetic change, a disease, an accident, an escape from a conflict situation between leaders who pose as owners of land and people, quickly shift an individual from the norm to the exception to the norm?"
"Exactly," Lev continued, "and in those periods when pluralistic thinking was only sporadically or not at all prevalent, the ***ab***normality or exception to the norm a negative connotation. The individual was given the status of outcast or loser. In that case, remembering becomes commemoration becoming compassion."
Babitha nodded vigorously again. "Yes, yes. I understand Alberto's problem now. Apparently it is about remembering and not about compassion. But the memorial day gives the living individuals who are brought to attention the opportunity to

publicly express what is and what is not according to them. The occasional speeches are usually the recycling of previous speeches. Whoever, from the point of view of the normals occupies a *non-place* for one moment. The intake disappears straight away the next day."

Liberty looked at me and said: "So, your aversion to celebration and commemoration is the result of that double analysis that you must have made yourself. In many cases, the day of remembrance is nothing more than a day to express pity for a deviating group of people. A day to soothe consciences. At the same time, that day can serve those involved or those who think of them to recall some fact in heartfelt speeches, without this necessarily contributing to the development of pluralistic thinking?"

"I don't want to put it too extreme, but yes, that's what it comes down to," I replied. "I would say that as we came closer to the Rebuilding age any genuine commemoration had disappeared. The commemorations increasingly served opportunistic behaviour. Sometimes without realising how it happened, each individual, as if by magic, found himself placed in a collection, a subset or an intersection. The collective fascination with rankings, typical of societies that rely on codified relationships, did the rest.

I wonder whether by the time of Rebuilding anyone could still effectively do what Groucho Marx once said: *'I don't want to belong to any club that will accept people like me as member'*. When it comes to ethics, human species and pluralistic interaction, for me Russell's paradox lies not at the level of the

individual, but at the level of humanity."

## *Where does learning lead to?*

*"indeed, how can we endorse a system*
*which stimulates competition*
*to the detriment of creativity*
*and selects strong people for the job market*
*instead of teaching human beings*
*sharing and solidarity?"*

*Albert Jacquard*

I would like to talk about dialogical learning. What does this mean for children, young people and adults who are looking for a balance between self-consciousness and group consciousness. In the era that preceded the Rebuilding, we found quite easily examples of how the lack of this balance could cause a lot of damage.

The exaggerated self-consciousness of the most arrogant and self-centred individuals brought about the hierarchy in society. It also led to the desire for immortality on the part of the most egocentric individuals. Egocentrism and hierarchy in a society based on commercial exchange led to a compulsion to consume. For a few it was a matter of self-compulsion, but most were victims of a well-designed artificial compulsion supported by psychologically sophisticated strategies.
In the same way, the hierarchy exploited altruism to the point of suicide. Armed conflict was an unnatural horror for many, but the idea that dying in defense of the property or life of others was a noble attitude was easily implanted.

I am not talking about that kind of altruism where an adult voluntarily or professionally removes a child or another adult from a potentially deadly environment: a fire, an accident, a dangerous situation, or even a battlefield. Here the altruism is partly spontaneous. The rescuer's increased adrenaline, as a result of the perceived danger, may be enough to protect both. In other cases, the rescuer and the rescued may also succumb to the consequences of the incident.

I know Catherine and Maria go into more depth about the imbalance between self-consciousness and group consciousness in *The Rebuilding of the World* in *The return of printed paper.*

Perhaps, or should I say perhaps, it is a necessary stage in human development. I don't know. It is dangerous to think that the age we are living in is better than all previous ages. As much as I like to say that the age we are living in seems full of promise, there have been other such moments in history.

The cooperative work between Refugees ending up in the *Three places* and the Ignorants who wandered around threatened or threatening in the last years before the Volcanic Winter fascinates me enormously. In this joint work, dialogical learning always appeared to take a central place. The book *Paradise of Books* takes up this part of our fairly recent history.

As a child of my time, it is of course difficult for me to understand how it is possible to guide a learning process when instruction or hierarchical relationship is the underlying framework. When it comes to people, I do not understand it at all.

Bibliohabitants like Liberty and Erika who develop quantum electronic devices explained to me the codification of

hierarchical instructions built into automatic instruments. They showed me how superimposed sets of decision diagrams work. They also told me that there is always a procedure of 'altruistic suicide' that goes back to Asimov's laws of robotics. But the automated electronic activity of self-learning machines still cannot mimic biological life.
My interest in sociology and anthropogogy and the little historical knowledge I have at my disposal make me well aware that learning itself has been strongly conditioned by instruction for a long time. I can try to imagine how it was in the past. I cannot imagine how fellow equihabitants today, in any *convivialis civitas*, anywhere on the planet, would accept instruction in basic learning projects. The Interpolitan Community of Anthropogogues or IGA shares this view. However, I find it more prudent to see it as a hypothesis and not to take it for granted. One can still ask oneself whether, even with the current form of social organisation and with the policy instruments that we have developed, the origins of which Catherine sketches in *The Rebuilding of the World*, conditioning instruction can be a complement. Does instruction have any use in learning projects based on dialogic interaction in study groups?

I walked into Central Park and came out of my thoughts when I saw Sayen sitting on a bench reading. I sat down next to her and asked, "May I invite you to join us for dinner today?"
Sayen looked at me for a moment and then slowly answered: "Well, … and… what conversation… did you have in mind?"
I laughed. "Maria has already told me. The story goes that when

I invite someone to my home, the ulterior motive is an exchange of ideas. Well, I would like to have a conversation with you about dialogical learning. I would be pleased to know more about what you told me about the relationship between a certain social organisation and a system called schooling or education as it was before the Rebuilding."
"Is that opening still on your mind, Alberto?" Sayen smiled.
"I honestly admit that I will feel relieved in a month," I replied. "But it is not only about the JCDS. I am also thinking about the Digital Meeting of the IGA. I saw that you are also registered and I am looking for partners to provoke one another with difficult questions."
"Can I bring Pablo? I already arranged to have dinner with him," Sayen said, blushing slightly.
I saw her blush and immediately said: "It can be another day. I certainly don't want to disrupt your appointment and your life."
Sayen smiled again and said, "It has been noticeable, right? But you know, Pablo's arrival in Bibliopolis really touched me."
"The arrival of Pablo, or Pablo himself?"
"Pablo himself, I think. But if he hadn't come, he wouldn't have touched me, would he?" Sayen replied promptly. "And no, you're not interrupting anything. I'll talk to him about it in a moment, and if I don't say anything more, we'll show up at your place, late this afternoon. By the way, does Maria know that you're sending out invitations for this evening?"
It was my turn to blush. I turned around and walked back home. Maria was reading on the porch in front of the garden, looked up and said:

“Back already? Who did you invite now? Afternoon or evening?”
“Evening. Sayen and Pablo.”
“And what is the topic of conversation?”
“Dialogical learning.”
“IGA Meeting?”
“Yes. Mainly…”

“Can we come in?”
Sayen and Pablo appeared around the corner of our garden. The trees were still dripping from the daily afternoon shower typical for this time of year, but it was warm and the grass was already dry. We got up to greet them. Sayen had fresh eggs and Pablo unpacked some pieces of goat cheese.
“Artisanal recipe,” he said. “The milk was curdled with flowers of the blue thistle that my housemates grow in a corner of the garden.”
For those who do not know Bibliopolis, I’ll tell that we live a few degrees south of the equator. Our Polis is located on one of the largest lakes on the planet. The best time for garden meals is from Ketwromehns to Sedmomehns. Invitations to an outdoor meal during the months of Phromehns, Dwiterómehns and Newnomehns are better to be suspicious. Someone is playing a trick on you, especially if it’s about dinner. Most likely, torrential rain will prevent the meal. The temperature, on the other hand, is fairly stable all year round. Around 23° C in the evening and around 30° C during the day.
After we had filled all four of our plates, we sat down. We drank a fresh fruit tea with our cold dish.
"Sayen, I’ll give you the gist of the question I asked myself a few

days ago when I read what Idrissa, Pablo and you are putting together for books 9 and 10 of our saga.
Can we argue that the last major educational crisis was not just caused by general health problems resulting from viral pandemics, but that educational crises in general are really nothing more than a constant oscillation between Reform and Counter-Reform?"
Pablo looked at Sayen and asked: "May I make a remark before you tackle Alberto's question? I think a more general question is possible. Has there been, since the first settlements, a constant opposition between two forms of dealing with the innate curiosity focused on human culture? Is there not a constant opposition between the school of questioning and Socratic dialogue and the school of conditioning instruction in function of a state ideal in which the individual is subject to the State? Can we separate the object of education for almost the entire holocene calendar period from the way in which a sedentary society organizes itself into classes? These classes did not come into being by chance. They were a necessity for those who took both worldly power and its exercise in spiritual thought. Can we separate education from the underlying idea in unequal human classes that some have the right to knowledge and inactivity while others are forced to the status of slave or servant? I am not mistaken when I say that you yourself alerted us to the fact that there is no cosmology or religion that radically condemns slavery and enslavement and considers them alien to the cultural project of being human?"
I smiled. "You must have been talking to Liberty. We did indeed

have a conversation about the religions and their written position on slavery. I'm still gathering information, but everything I've been able to piece together so far seems to support that assumption. But I'll return to my question. And just so you don't misunderstand me, I see a certain parallel between what happened in the hectoyears 120 and 121 and when the Protestants left the Church of Rome. That's why I used the terms Reformation and Counter-Reformation."

Sayen interjected: "In the hectoyears 116 and 117, there are first Comenius' proposals and then the counter-proposals of Démia and La Salle. Comenius seems to be more generous when he discusses the scholastic education of the people. As he said, everyone should be able to learn as much as possible. That would enable everyone to understand the work of God and to act in accordance with it. Démia and La Salle turned the school back into two different places, with the origins of its users being decisive. You can defend your reading, yes. But you must not see Comenius as 'the Protestants' or 'the Reformers', just as La Salle is not 'the Counter-Reformation'. I know you a little by now. So I am quite sure that you do not see Comenius as the personification of good and La Salle as the personification of evil. What one can say about La Salle is that he wanted to promote scholastic education for the class of servants, and as Babitha would say, one should always see one's initiatives in terms of the time in which they are undertaken."

"That is clear," I confirmed. "But it is also very clear that on an institutional level, La Salle's ideas were widely accepted as soon as the government decided to adopt a general education

model."
"You could also say that the general instruction school is the successful concretisation of the Lancaster model that we find in the descriptions by Jeanne Teacher and Louis Demeester of the school for the common people. And this model was developed in communities that mainly appealed to the Anglican and Protestant movements," Sayen added.
"There does seem to be some kind of constant, though," Pablo noted. "A constant, both in the development of a school accessible to all and in the subsequent general compulsory education or compulsory schooling. In fact, there was always a kind of genuine feeling of charity. Sending all children, and especially all poor children, to school would automatically mean an improvement in their living conditions. Ideally, they would have better access to knowledge and science and could taste the culture of the privileged. A year and a half after Lancaster, it was common to argue that school allowed social mobility. By this, they clearly meant the climbing of some on the hierarchical ladder of power and property. Then they talked about human capital as a kind of equivalent for financial capital. And this, in my opinion, is the position of those in power or policymakers and sympathetic benefactors. They see an investment with a return. The dividend can be expressed in money or in knowledge and applied knowledge. They propose an economic approach to knowledge and science, regardless of the chosen analysis model. The key word is capital and the analysis models only concern themselves with the method of distribution."
"I don't know if you've talked to Babitha and Moana about

society, economics and development, and the focus on learning and knowledge," Maria said. "I remembered a remark of Babitha's. She was talking to Moana about the society in which the valorisation of ideas and goods is done by linking a certain monetary amount to them. Babitha imagined a scenario in prehistory. Providing a clan with fire would be a paid service. There would be a stock exchange to include the hunting techniques of certain groups. She was deliberately and playfully doing what many of the first palaeontologists did with the greatest seriousness. That is what happens when you bring aspects of the reality of the era in which the author lives into the reality of another era. Moana said she liked that kind of thought experiment. You can show quite easily with it that the sharing of knowledge for any human achievement is completely different in a horizontal social and cultural society than in a social and cultural hierarchical society that also attaches an exchange value to each of those achievements. Moana summarised that in the first case, collective altruism tended toward improving the living conditions of everyone, while in the second case, the egoism of each individual of the collective tended towards improving the living conditions of a limited group."

There was a brief silence. Sayen seemed impressed by what she had just heard from Maria. Then she said: "Wow! That is a good and fitting example of dialogical learning. What I am about to say would have shocked the pedagogues of the hectoyear 119. As long as we had a money-based society, regardless of whether it was more or less democratic, dialogical learning could never be more than a working model. A marginal phenomenon for a

privileged minority. That minority had either the power, the financial means or the knowledge, or a combination of these three aspects, to specifically address the learning process of their children. Even with the model of compulsory schooling, they managed to create spaces to give their children the active role that the social and human sciences claim is universal and necessary in all learning processes, including cultural and social learning processes. That minority was very well aware that learning is a social reciprocal action. One learns through dialogic confrontation.

Over time, the words used changed but the basic concept remained. In the established power structure, everyone had to accept that unequal social statuses are the human condition. Rulers had long wanted to maintain institutionalised hierarchy. And in order to maintain the entire system of social classes, castes, oppressed and oppressors, big owners and rulers did two things. On the one hand, they developed a historiography in which the horizontal and cooperative social organisation was linked to a society of hunter-gatherers. In doing so, it was noted in passing that these were primitives by nature (read: a-cultural brutes, savages, ...). Historiography further teaches that the hierarchical social organisation that rests on the collaboration of the “lowest classes” with the “highest classes” is that of a sedentary society. That society produced goods and services under a central government. It was no longer about primitives. This society, it was said, now consisted of cultivated, delicate and civilised individuals.

This kind of history writing naturally caused cyclical difficulties

for those who wrote it. At certain times the hierarchy could be destabilised by those who felt '*exalted above the previous generation of others*'. That could be a new conquering prince, a new prophet, a new liberator of the oppressed who in turn oppresses others,…

Therefore, as a second measure, a kind of line of defence had to be set up for one's own history story. This was possible when the learning of the subjects and subordinates was subjected to instruction. The new element in the process of consciousness-raising of humanity was not dialogical learning as some psychologists of hectoyear 119 thought. That was the original element. No, the new element was the restriction of learning by means of compulsory instruction. In order to protect themselves, the arrogant non-producing owners had to present the vertical society in which they themselves were owners and rulers as a natural positive evolution for all of humanity. Slavery and enslavement had always been difficult to control, relying solely on the brute force of war and punishment. More subtle additional forms of power were therefore necessary. A good means was to play on the fear of death. For a long time, the threat that one could lose the eternal glorious and peaceful spiritual life if one did not adhere to the rules of a sober material life was effective. But the visible difference in how the privileged rulers prepared themselves for that eternal life compared to what was demanded of subjects, followers and servants must have caused some mistrust at times. Would the glorious eternal life promised to everyone still privilege the rulers? More controls over mind and thinking had to be found. Doctrine and

conditioning in combination with the further playing on feelings of fear also with regard to other doctrines seemed to give good results.

This is the reading I make of the brief history of compulsory schooling. It is not the version of those who had appropriated property and power and organised themselves to tell the rest of the population that they were not doing the right thing by aspiring to that privileged position. But the non-ignorant arrogant ones of the ignarometric table, Alberto, knew it."

I looked at Sayen thoughtfully: "So, what you are really saying is that dialogical learning is part of human nature and that the arrogant power found instruction to be a good instrument of control. The schooling of society is then just a by-product of that instruction."

Sayen replied: "Yes, that is what I am saying. As long as there was a society based on commercial exchange and money, the pedagogues and even the anthropogogues, Alberto, were caught in the trap in which that same society had placed them. Those who understood the importance, or rather the nature of dialogical learning, pushed for the school that provided access to knowledge, the school that stimulated criticism, the school that advocated cooperation among equals for the development of common and individual projects. But the school organised by the Nation remained embedded in an evolutionary vision from bad to better. I think that was the drama for the generation of anthropogogues that we are talking about in *The Age of the Learner*."

Pablo said: "Suddenly I remember a little note I found in one of

the books in Paulo Demeester's library. It is a book about money and its use in a centrally planned economic society. In the margin it says: *"Tony often said that as long as there is one single capitalist on this planet, cooperation would never work. I think it is more complex than that. It has to do with the money itself."* Paulo was probably referring to a pedagogue with whom he worked in the context of institutional pedagogy."

"I didn't know you went into so much detail," I remarked, "reading annotations in old books on your study of what you call the New Ignorance. I admire every day more the group around me that convinced me to write the story of the Magister-Auctor together."

Sayen resumed the thread: "As I have already remarked, what intrigued me was that a privileged few never gave up dialogical learning for their own offspring. We see them regularly in all great civilisations from the moment that written records exist. There have always been pedagogues to guide the children of those in authority, even long before you could speak of general instruction. But as soon as instruction became generalised in the Western civilisation model, there was a small part of the population that understood the danger of instruction. That group was not interested in developing general instruction, nor in a general education based on dialogical learning, which would make it possible for everyone to share and develop knowledge and science. It was only interested in an education that would allow the group itself to climb the social ladder. I am talking about a new class of citizens who have become rich thanks to their own education. I am talking about the rise of the

enlightened bourgeoisie. They popularised the expression human capital in a number of circles, including leading circles, of the hectoyears 119 and 120. Before we see how the enlightened bourgeoisie emerging in the *Erebúm, Waçúm and Abya Yala* of the hectoyear 118 were critical of the nobility and the church and would shape the private New School. This school was mainly intended for its own children. The story of the Teacher-family and of Luis Demeester gives us a good picture of that time in the book *Enlightened Citizens School*. Even then some pedagogues attempted to transfer these ideas to the public national schools, so that all children would benefit from them. Although these were sporadic initiatives that did not pose a threat to anyone, they would only be tolerated for a short time between the two European wars of world proportions in the hectoyear 119.

An ironic footnote in the history of French schooling is that the pedagogue Célestin Freinet very convincingly transferred the New School of the bourgeoisie to the state primary school and was then crushed during the general debate on the political status of the state school. His only alternative was to create a private school.

After 119.46 a series of education laws containing ideas from the New School Movement emerged in many countries of the then European Union. Teachers' associations whose members identified with cooperative educational work with children were emptied because of the call from the Ministries of the respective countries to participate in the introduction of working methods that involved greater participation. It is now the turn of *Magister*

to help *Minister*? The pleasure was short-lived. I think it was a form of licking wounds after two violent global conflicts. It does not seem to me that administrators asked for a deep and conscious analysis of the instructing school. It was not about an anthropogogical and ignarometric analysis of the interaction in learning processes."

Pablo said: "I would like to add that well-meaning pedagogues of that period also easily ignored the economy based on the labor market and the illusion of eternal growth. Learning was also subject to this. This was the case, among other things, with the proposals for lifelong learning. Learning as a result of the curiosity of the human being is something of all times, that was also known at the time. But the apparently sudden flare-up of enthusiasm for this was politically abused during one of the cyclical low points in the vicious circle caused by faith in the capital market. This surge was clearly just before the overall expansion of computer science for personal use. This in turn gave rise to financed instruction models and distance learning with the aim of increasing the certifications of the adult population.

During the 119th hectoyear there was funding for a line of action research that linked participatory learning to educational work with adults. This influenced the theorising of three educational models: the instructional model, the learning model and the communication model. The term andragogy was also used at that time. Among the practitioners who theorised their action there were those who casually linked instruction to child rearing as if the dominant schooling model were representative

of the educational relationship with children. A less ideological line distinguished between the cultural and social learning process on the one hand and the curricula determined by the governing States on the other. This line investigated the interaction and the educational intentionality of that same interaction between adults and children, adults and adults or children and children in different contexts. The line of research was built into the communication model and made no distinction between the study of children's learning process and the learning process of adults. The only difference was in learning among peers versus children's learning supported by adults."

"Wait a minute," said Mary. "What do you mean by *ideological* when you talk about two lines of thought?"

Pablo replied: "Our study group observes a certain radicalism among those who were involved in adult education. Personally, I think that sometimes the political ideas of people like Paulo Freire or Ivan Illich were taken a bit lightly. Paulo Freire could well be a fellow equihabitant *'before the letter'*. You only have to consider how he represented the interaction in reciprocal learning processes. He was conveniently flattened into a 'literacy teacher' by arrogant rulers. As in other historical moments, the analysis of the liberating nature of taking the floor was disregarded. In the library of Paulo Demeester we found some documents of who at first sight fiercely condemns the instructive school but only refers Freire in the context of learning to read. In *Mass mediocrity* to include some testimonies from Paulo himself. He describes how he was partly responsible for the separation

between the Reading and Writing Groups that he supervised and the National Administration. As he showed, the people in charge of that National Administration were unabashed in criticising a sector of the State over which they had no authority, while doing exactly the same in the sector under their authority. From what we could deduce, here too the power of the capital markets cleverly played on the feelings aroused by the administrators of the Nation States. These cleverly forced these States into a competitive model, in which States that possessed more, promoted the concentration of wealth. In many States, this caused a new wave of laws that linked the concept of student participation not to a social ideal based on critical thinking, but to a business ideal based on creative thinking. The intention was to be ahead of the competition. At first glance, it seemed as if co-constructive cooperative work was tolerated. But minds were once again poisoned by the fantasy that evolution was synonymous with going from bad to better. The scholars at the time who presented themselves as educational scientists often presented cooperation as an outdated ancestral form of working of a horizontal community. That form of working was outdated given the development of the model of collaboration that would offer great advantages in terms of participation. For those who controlled the means of production, a hierarchy was of course better off with collaboration than with cooperation. In order to keep the economy healthy, those who did not control the means had to collaborate in order to ensure the survival of everyone. That was the basic idea. For the hierarchy top, survival meant the continued control and continued possession

for themselves, and for everyone else the life of a rewarded subordinate, but only as long as they continued to cooperate."
Sayen waited until Pablo had finished speaking before continuing: "The less ideological line consisting of practitioners reinforced the concept of anthropogogy to replace the more economic and masculine andragogy. In hectoyear 120 they had a rather futuristic way of thinking we can say. They followed the path that the philosopher and geneticist Albert Jacquard also liked to take. This way of thinking is clearly present in *The Age of Learning People*. With Idrissa and with the help of ignarometric analysis we were able to explain the failure of the attempt to extend the model of dialogical learning during a period in which the fantasy of eternally growing production was proclaimed in such an arrogant way that all criticism had to be banished. The big owners gradually acquired a more efficient general control by installing dynastic or near-dynastic forms of government which, one might almost call it ironic, were invariably presented as beneficial to all. Let us not forget, however, that the school of the enlightened citizens with dialogical learning always continued to exist for a certain enlightened nomenclature. But at the same time another kind of nomenclature allowed itself to be blinded by the discourse of the emerging *Elysians* who owned the capital market and the stock exchange. In order to continue to provide their own descendants with a certain power, they rather valued the schools that developed and directed their arrogance."
I sighed. "So you're basically telling me that what seemed to be a re-encounter with dialogical learning during the last era of

human learning before the Rebuilding was in fact an almost complete abandonment of it."

Sayen looked at me with a slight surprise: "Yes, exactly. And from our point of view, the work of the institutional anthropogogues using ignarometric analysis was fundamental to the way in which dialogical learning is subsequently rebuilt, first under the *Walking Books* and then thanks to the many joint projects between Refugees and Ignorants.

During hectoyear 120, you gradually saw the disappearance of dialogical learning. Especially in the zones with complete schooling systems, after some flirting, you had an increasingly clear rejection of any form of educational and intentional interaction based on open questioning and dialogical learning in which children speak in the first person. More and more, people returned to a method in which students were asked to show that they had recorded the information provided by educational platforms. To do this, they completed closed work assignments directly linked to the instruction given. During the first half of that hectoyear, the discussion about the future of the school was always in the sense of the generalisation of access to devices and content that guaranteed the future economic realisation of the individual and "his" or "her" Nation. Only if you read and listened very carefully between the lines and the soundbites, you could hear who was asking questions. Wasn't all that discussion with a technological focus on the generalisation of distance education more of a regression than a progress in terms of culture and the exchange of ideas? That small minority felt that it was not the presence of devices and digital content that was

being addressed, but the way in which technology was being used to make critical thinking and the exchange of ideas more difficult."
Pablo added: "I would like to emphasise what you, Alberto and Sayen, just saw. There was an exchange of ideas about how best to pass on a social model based on property, hierarchy and inequality. Distrust and prejudice had to be kept under control. The instructional model was best suited for that."
Maria raised her eyebrows: "And so, in order to pass on our proposal of a convivial society, we 'mandate' dialogical learning? I want to tease you a bit, but still..."
We laughed. Sayen continued: "I don't think it's possible to separate the interaction in a learning process from socially created options.
Babitha often says that the historical phase of human society organised according to the belief in money is nothing more than that: a phase that ended largely because of the untenability of that belief. *Elysium* itself showed it was a non-solution. Ignorants, Refugees and a handful of Elysians did a lot of work based on Bregman's ideas and that was important. But even more important for the start of our current society on Earth was the interaction between learners. Wasn't that exactly why, Maria, we thought of the title *The Rebuilding of the world* for the penultimate part of our work?"

As I provided everyone with a final cup of tea, I said: "Thank you for this conversation, Maria, Pablo and Sayen. I was just thinking that many hectoyears pass between the moment when the first books began to be printed and the moment when

everyone could read printed content. Making writing accessible to everyone only really began to be talked about at the end of the hectoyear 119. And this was mainly because of the generalisation of tools that promote digital interactivity. Those who set themselves up as rulers and holders of knowledge were more likely to condemn general access to reading and writing than the devices that provided access to social media. I am talking about arrogance here, which has nothing to do with the cautious and open discussion among equals during a scientific question. It is worth thinking further about the circumstances in which remote dialogues combined with personal group meetings are positive for pluralism and the adoption of cosmopolitan ethical positions, but also and in which circumstances they constitute an obstacle to this."

And Maria ended the conversation: "Yes, it is worth doing, but not today. Tell me, Sayen and Pablo, have you decided which house you want to apply for?"

## Swekstomehns

*I declare this place open*

For months I have been minimising the usefulness of rituals for 'opening' public spaces. For months I have been preparing myself to defend my position without offending friends and Bibliohabitants, taking into account Maria's remarks. I spent quite some time coming to terms with myself regarding this 'opening' of the JCD Space and how I was going to present it in a simple, unfussy way to interested fellow equihabitants. On the eve of the 14th, my insides made me feel that when it comes to emotions, the mind does not always rule the body as we sometimes imagine. Why so much nerves when my wish is to see that day as any other day, with a banal ceremonial moment… Maybe, all things considered, I am not a curator either…

I know I am expected to give my personal version here of how the *Joana & Catherine Demeester Space* was revealed that day. I only had a short conversation beforehand with the group of co-authors of the dynasty, in connection with the pseudo-opening speech. With that minimal preparation we waited for whoever would join us in the largest room of the space. All together, about a hundred Bibliohabitants showed up.
Our group clapped their hands to get some attention. Everyone looked at me.
I said, "I thought of three ways to offer this space to interested fellow Equihabitants. The first is to tell you *'Look, the door is*

*open, you may enter. Welcome, welcome*'."

I waited a moment until I heard some people laughing, and then I said, "That is exactly what I was told. Making a space publicly accessible in that way is not something anyone takes '*seriously*'."

There was more laughter.

"To make the matter more serious, there must be a speech. Since we are in favor of cooperation, I propose a speech in co-authorship. That is why, for this second possibility, I invited one of the groups with which I collaborate to give a speech based on the elements that are now being projected."

| Type of collective opening speech | | | |
|---|---|---|---|
| Librarians and fellow equivalents from around the planet, know that | the opening of Space | a milestone for the analysis means | of our options in connection with anthropogogy. |
| Being here today means that | the legacy presented here | plays an essential role in the formulation | of our end goals when it comes to knowledge dissemination. |
| We must not forget that | the current space | the preparation assists | of new studies related to the phenomenon of human relationships. |
| It is so that | the model used for making documents available | contributes to the correct interpretation | of educational analysis proposals. |
| Practice shows us that | the further development of how we position ourselves | contains important indications for the determination | of the basic options for the success of this Space. |
| It is never too much to remember that | the constant dissemination of information | the definition simplifies | of our way of forming working groups. |
| Experience clearly shows us that | the consolidation of the ignarometric analysis | never harms insight | of the conditions of the training work. |
| It is fundamental to demonstrate that | observing the different analysis angles | verification provides | of the desired indicators. |
| We encourage the development of knowledge because | the provision of the space as a study room | the continuous updating involves | of the forms of interaction. |
| Dear guests, dear friends, please believe that | the expansion of our activity | accurate interpretation demands | of the concepts formulated by Joana and Catherine Demeester. |

As soon as I said those words, the table I had included on the previous page was projected onto one of the white walls.
I also give back here the reading we made of it.
*Dear guests, dear friends, believe that the current space simplifies the definition of the conditions of the work of formation (I). It is never too much to remind that the legacy presented here offers a verification of forms of interaction (Zainabu). Experience clearly shows us that observing the different angles of analysis simplifies the definition of our options in relation to anthropogogy (Babitha). It is fundamental to demonstrate that the current space implies the continuous updating of the forms of interaction (Umut). Bibliohabitants and fellow equivalents of the entire planet, know that the extension of our activity assists the preparation of educational analysis proposals (Binh Pham). It is true that the model used for making the documents available simplifies the definition of the desired indicators (Sayen).*
When we got there we already heard a lot of laughter in the audience.
I gave the signal to continue.
*It is fundamental to demonstrate that the provision of the space as a study room requires a precise interpretation of the basic options for the success of this Space (Catherine). We must not forget that the current space offers verification to new studies related to the phenomenon of human relations (Maria). Being here today means that the consolidation of the ignarometric analysis plays an essential role in the formulation of the conditions for the formative work (Delun). Practice shows us that the legacy presented here*

*never harms the understanding of the concepts formulated by Joana and Catherine Demeester (Moana).*
Some listeners in the audience now read along aloud as soon as they discovered the chosen part of the phrase.
*It is never too much to remind that the model used for making documents available contributes to the correct interpretation of our way of forming working groups (Idrissa). We encourage the development of knowledge because the further development of how we position ourselves represents a milestone for the analysis of our final goals in terms of knowledge dissemination (Liberty). It is true that the provision of the space as a study room plays an essential role in the formulation of the conditions of the training work (Pablo). Dear guests, dear friends, believe that the opening of the Space offers verification of the concepts formulated by Joana and Catherine Demeester (Lev). Thank you (me).*

The laughter was now general and accompanied by a great applause. I waited a moment and then resumed speaking: "I think your reaction shows that you agree with me in my considerations about the sense or nonsense of opening speeches. I think we should not be afraid to do away with these kinds of pre-Rebuilding forms of social relations. A space like this one here, like all the spaces of the Central Library, exists because its existence is possible. And this is not a *truism*. The space exists because the working group that wanted to materialize it requested a public audience to ensure that the project would not harm fellow equihabitants of Bibliopolis, after which we were given the green light. The future will tell whether this space also makes sense for others. And that brings me to the third way of

introduction. If you agree, we can write out the collective wish that we have today for this space. I can deduce from the simple fact that there are about eighty more people here than the original working group that among some of those present that wish exists."

"*Can I please? I'm Chaytan Liber*. I encouraged my daughter and granddaughters for this project and now I want to participate too. Those who know me, know that I come from a family of Ignorants. Just before the Volcanic Winter, my parents decided to take the name Liber. They did this to emphasise the importance of dialogical learning. The name is a symbolic reference to their re-encounter with knowledge and science, in which books played a major role and the knowledge they acquired freed them from their prejudices. I hope that here in this space I can delve further into the history of everything that has to do with the fruitful re-encounter between Refugees and Ignorants."

"*May I? Pedro*. I know some of Pablo's texts and came here today because I knew Pablo was involved in this project. I see possibilities in this space to find people who are interested in a working group and a project about learning processes of beings with self-awareness versus learning processes of beings or objects without self-awareness."

"*I am Amadeus*. I am looking for fellow equihabitants interested in the work on egoism and altruism. A space that connects institutional anthropogogy with ignarometric analysis seems like a good place to start."

"*Tabatha*. I think I heard the desire to make this space a meeting

place for new projects rather than a place of consultation. What excites me is the idea that it is a starting place rather than an end point for projects and learning communities.

"*Arthur*. I understand that some of the attendees would like to use this space for learning projects about how we learn. My wish is that some of these learning projects will give us more insight into the flow of interactions between widely separated *convivialis civitates* and also how we as a Species can consolidate our culture for horizontal relationships. For me, one of the factors of analysis is how we can keep rapid cultural evolution in harmony with much slower biological evolution. It may have to do with what causes self-awareness, not only in terms of cognitive capacities but also in terms of taking up a place in a social structure. The ignarometric analysis gives us interesting starting hypotheses to investigate the sustainability of more vertical or more horizontal models of society. I chose to develop engineering work. I propose that there is a close connection between engineering projects and social models."

"*Ayala*. I am interested in the ecosystemic approach to interactions. In my view, interactions between beings of the same species are a subset of specific interactions, within a larger set of voluntary or involuntary, conscious or unconscious interactions that are more or less horizontal. It could be interesting, here, in this space, where we have, in a sense, the history of modelled interactions within our own species, to think about hypotheses for modelling interactions from an ecosystemic point of view."

"*Pratibha*. If I understand correctly, the collective desire of those

who have spoken up until now is to have a Space here that is more intended for creation than for consultation. A place that provides project leaders with a better knowledge of the subject for ignarometric analysis or even to further refine this analysis."

"*Hashim*. For various reasons, I was touched by the first intervention of this collective speech, by Chaytan. My great wish is to find space here for the development of projects with fellow equivalents from other Polis. I think that this will contribute to the sustainability of horizontal interactions between residents of different Polis."

"*John*. Thank you Hashim. I have a similar background as Chaytan has. I see in this space not only an opportunity for the wishes already mentioned, but also an opportunity to further develop co-equihabitants considerations to prepare the next 50 years and even the next hectoyear. We are beginning today to foresee that climatic conditions will gradually make possible permanent settlements south and north of the current cold line. This necessarily opens the discussion on the use, or rather, the ecosystemic interaction with areas that were densely inhabited before the Rebuilding. It will not only be necessary to mobilize the Polipolitan Council for this, but it will also be important that inhabitants of the Polis who have the archives of human knowledge take an interest in these future settlements in their educational projects. I am part of a group that works with Ignorants with whom we have come into contact more recently. Some of them want to start new communities rather than be mixture with existing ones. The analysis models of Emmy and Alberto will, if I am not mistaken, be good tools."

“*Teitor*. For the collective desire to make the space a meeting place for new projects such as the study of ecosystemic interaction, I would like to make the following suggestion: is it not desirable, useful and efficient to open a permanent intercommunication line with similar spaces in other Polis that collect, enrich and make available human knowledge? Three seem obvious to me: Arqueopolis, Perolapolis and Culturopolis.”
"*Wolfgang*. I agree with the formulated wishes of those who talk about the interaction with fellow equihabitants who are not Bibliohabitants. I would like to see this space also be a meeting place for working groups or committees of the Polipolitan Council that build relationships with new fellow equivalents who come from outside the Earth and are in the adjustment phase on the moon bases.”
After Wolfgang’s suggestion, no one spoke up. After waiting for a moment, I broke the silence: “I have no doubt that the wishes now formulated will start the JCDS publicly in the sense of the references to it in the corridors of the Library and more or less as we had imagined it ourselves. Today, we are once again creating a space that offers facilities for projects in co-authorship between fellow equivalents.”
I looked at the writing group of the Magister-Auctor saga: “Now that you have been released from the pseudo-authorship you have participated in, do you want to contribute something?”
Maria took the floor: “I was a bit scared when Alberto announced to me that he wanted to ironize the inauguration speeches. I reminded him that he had been asked to be the curator of this space and that whoever insisted did so because

they were fond of us, and because we knew how important it was for Lev and for him to have a space with the history of ignarometry, which is also a big part of their family history. I think it was a good idea to make us think about opening speeches with a smile. I think that we should circulate the wishes that were formulated here during the third form of opening in order to make the JCDS better known to those who only visit the library occasionally, both in person and remotely."

Pablo added: "I think most of those present already know that the group that was so kindly manipulated by Alberto today — laughter again — is already, in a sense, putting into practice the collective desire formulated here. We decided to turn our interest in looking at and organising documents from the past into a collective biographical writing project on ignarometric analysis and institutional anthropogogy. The preliminary drafts are available here and all contributions are welcome."

Umut said: "I gradually came to understand this space, while I was working on its design. It is a never fully finished project, a never closed interaction space. My wish is that this space should feel like *reception area* for projects continue to build with the people who use it. My wish is also to avoid the space becoming the repository of a finished stories, a finished history. As Babitha says, ending history is betraying its essence."

"Our collective starting wish today is that of a non-dogmatic space, without a final destination, enriched by the contributions of those who feel that what they have on their hands is doing well here. The first wishes have already been expressed. We can now also make them come true through our action," Liberty

concluded.
I only had to end with a "thank you very much for your presence and contributions".
And with that I quickly fled to a nearby toilet.
Intestines oblige.

### *The Self-Destruction of Eternity*

The late afternoon was noisy. I was more aware today than ever that I had gotten myself into quite a bit of trouble by suddenly showing interest in celebrating the passing of the year. Now I am already part of a preparatory party committee *for God's sake*, they would have said before the Rebuilding. My father will reach the eighty threshold next month. And for about fifteen days I have been hearing words like *'Alberto, we need to talk about Lev's birthday'* of *'Have you thought of anything for Lev yet?'*, or a seemingly more casual *'Won't Lev be eighty one of these days?'*.
Maria suggested getting some friends and family together to bounce ideas off each other.
So in our garden sat Kendi and Paula next to Maria's mother Kate. Then there was Uncle Leon and my mother Sara who had brought four friends of dad. My daughters came accompanied by Halona, Dulan and the Liber twins. That group represented the *generation grandchild*. My sister Olívia brought our childhood friend Kylie, who was part of our favourite learning group when we were kids.

Sara, Leon, and their friends Raja, Despina, Vanderlei, and Hiroka were having an animated conversation at their table. I

said it before, I don't like buffets. At such events, sauces and drinks mainly spill out of unbalanced plates and glasses. So at eateries in our garden, from adjacent gardens, migrating chairs and tables appear. I must say here that our garden equipment also has a permanent wanderlust.

I joined the Circle of Elders and asked my mother how she had coped with being here without my father. "Lev is not like you," she laughed. "He immediately said, '*Go ahead and organize my party, make it a good one and don't tell me anything in advance*.' Simple."

Raja picked up the word: "*Simple*. That was the nickname of our workgroup, remember? We started under the guidance of your grandmother, Alberto, and some fellow equihabitants of the Bregman group. Our intention was to contribute to the evolution towards a convivial society without money. The announced obstacles were overwhelming. So we were quite surprised when we saw how small groups of *Paradise, Pearl* and *Last Rose* were such a strong support for those who returned from the Moon base. We could start almost all our proposals and contributions with '*It's simple. We could…*'."

Hiroka winked at Sara and said, "Economist son Raja always forgets to mention that when we came back from the Moon, money had completely disappeared from circulation here. That was simply because no one could do anything effective with it. The value of things was something so abstract, something so *Elysium*. Sara and I joked that the Manna of the Rich had returned to heaven and taken those who were addicted to it with it. The Timeless One had called back his representatives to

earth. We ourselves were doubtful about the underneath reception. The priests had kept accounts of what was grown on the divine lands since the beginning of agriculture. In retribution the cultivators received a small portion of the harvest as payment for their toil. But these accountants were not always exemplary administrators. From the beginning there had been a tendency to embezzle revenues…" Sara laughed and Raja said, "The way in which Sara, Hiroka, and a few others told this story about the *Elysian* wealth in the previous hectoyear as a kind of parable is certainly a good basis for a legend in the series 'Ultimate Punishments of the Gods'. Catherine wrote it out very nicely when she wrote the book *The Rebuilding of the world* based on her conversations with our group."

"And yet it is true that the whole construction of the receptive convivial society was simpler than we had thought," Vanderlei said. "I sometimes think that it was a bit too easy. Human actions had not been converted into coins for a while. Minerals and chemical elements are simply minerals and chemical elements again and are only useful in practical applications. The 'eternal' value of diamonds, gold, jewels lost its eternity in one year."

Kendi and Paula came to sit with us and Kendi asked, "Did I hear someone say that priests were the bookkeepers of the gods, or did I hear it wrong?"

Leon replied: "You heard what for many is a possible hypothesis when studying the rise, development and disappearance of the standard for determining the value assigned to a commodity, an object or an idea.

By the middle of Hectoyear 119, the finds were interpreted as

habitats of civilisations preceding the nearly planet-encompassing civilization we characterise as *capital-consumerism* largely in the same way: the development of spirituality into religiosity could well be the core of the Neolithic revolution. This is also where the origins of assigning a value to possessions and keeping a bookkeeping of them can be found. Those interested in the history of religions can find a great deal of information in works by historians, theologians and sociologists that are now available. Marylène Patou-Mathis, Reza Aslan, Kader Abdolah and Yuval Harari are forerunners. They partly independently of each other lay a solid foundation for the hypothesis that the cultivation of plants and the breeding of cattle are the result of the development of spiritual life at the end of the Palaeolithic and the beginning of the Neolithic. The first major temple works would have been built by those who essentially still lived as nomads. However, the complexity of the construction sites meant that large groups of builders had to stay in the same place for a long time. They also had to be fed. Then agriculture and the keeping of cattle would be a result of the first settlements and not the other way around. These settlements in turn would be the consequence of the humanisation of the gods. They further elaborated the spiritual thinking of the gatherer-hunters where the ethereal and transcendent were concerned."

Raja continued: "And that is the background of my friends' joke. The humanisation of the gods gives rise to the creation of dwellings on earth for the god or goddess depicted. Temples appear and the priests and priestesses are the butlers, servants

and maids of that god or goddess."

Sara added: "Since the last two hectoyears before the Rebuilding, discoveries have called into question the hypothesis of the monogenesis of writing. It would not have originated only somewhere in ancient Sumeria. Proto-capitalism, on the other hand, could have originated in that region. The evolution from pictographic representations of the spoken word to a form of accounting in cuneiform could have something to do with the belief that the land belongs to the gods. What is grown on it must therefore also belong to the gods. Part of the yield serves to pay the producer as a thank you for the work done. Reza Aslan made a synthesis of the arguments for this hypothesis. We can therefore imagine a scenario in which the high priests or butlers of the gods gradually stopped keeping the accounts and managed the entire property. They actually manage in the name of the gods using what belongs to the gods. From managing to governing is a very little step. Et voila, the separation is perfect. Whoever masters the gift of keeping the books and the subsequent interpretation thereof, has power over those who do not master it."

Mary intervened. "And what was true of the book-*keeping*, it was also for the book-*writing*. Whoever wrote down the myth not only controlled the myth itself, but also controlled those who adhered to the myth. But before this could happen, the way in which events were recorded, the way in which reporting was done, had to evolve as well. Simple things like the later interpretation of a recorded delivery did not require complete sentences. Recording a story or a report was a much more

complex matter. In various places, the evolution of writing meant a simplification of the code. This was not easy, because that code always involves the abstraction of the representation of the sounds used to make words and sentences."

Paula noted: "Another example where you can't speak of a linear evolution from bad to good. Proto-capitalism evolved into a social model of capital-consumerism that eventually collapsed because the principle of eternal growth was unsustainable. But we can also say that proto-capitalism was at the origin of one of the great inventions of humanity: the development of real writing."

Kate had been listening intently to the last part of the conversation and said, "When I was a child, *Elysium* was an inescapable reality. And, as you know, my family has worked with Ignorants for decades. *Elysium* was more a symbol than a place in the key element in discussions about the myth of perpetual growth. Whoever retained the belief in money as a symbol of real or hypothetical property and continued to associate it with a position in the hierarchy even when followers of that belief became scarce needed *Elysium* for that declaration of faith. To introduce the discussion we often used the screening of the old film from hectoyear 120 that gave the name to the space city. The film was a typical product of the capitalist world that still ignored the first signs of its irreversible decline. It was a fiction about how the filmmakers then foresaw the future. And that made the debate so interesting.

Some conversations were about the choice of a name from a fictional story for the refuge the top of the *Bloomcampers* had

made built for themselves. Nevertheless, the film turned out to be a good basis for discussing the conflict between empathy and individualism, two side effects of the emergence of self-awareness. Furthermore, the use of a time-bound future film, which preserved the hierarchically constructed society at the end, was a good approach to discuss the value of information. This happened both locally and remotely. The guiding principle was how people in society keep each other informed in a healthy way of what is happening. In particular the excesses of the last century prior to the Rebuilding functioned in a certain sense as counter-examples."

Vanderlei nodded: "One of the sticking points, not so much with the Ignorants but also today in Bibliopolis with *Document Holders* and especially with descendants of the *Elysians*, is how our self-awareness easily leads to not accepting that every life is finite. The spiritual awakening, followed by the religious experience, quickly supports a circular reasoning. It goes something like this: if I am a materialised spirit in life, I can easily imagine that that spirit will search for an '*material*' through which it can assert itself. Why shouldn't I be able to ensure that the matter can remain the same. That saves work for the mind.

We must not forget that the clients of *Elysium* were convinced that the planet would soon become uninhabitable. The territory was divided and ruled by totalitarian regimes. The natural environment was severely damaged, people were increasingly affected by rapidly changing viruses and bacteria that were increasingly resistant to medicine. It was thought that the full-

scale natural disaster was imminent.

We have heard it said before that capitalism was in a sense destroying itself. Replacing compulsory general education with optional distance instruction can be seen today as a major blunder. The recipients of that instruction were increasingly less likely to receive it. And that was the result of another blunder. The top installed more and more mediocre administrators. They were not only arrogant but also ignorant. The hectoyear 119 is characterised by attempts at pseudo-control of capitalism. The wealth was to be distributed somewhat among the citizens of the Nations with so-called democratic regimes or with popular regimes. This was a flop. Large owners concentrated the wealth back into their own hands quite quickly. But then something happened that at first glance seemed unthinkable. The *Bloomcampers* were so concerned about their own survival and the survival of their own descendants that at a certain point they neglected the maintenance of the consumerism model.

The process that initiated the collapse began in Sumeria and ended in Elysium. The reasoning was something like this: I, the leader, maintain the myth of the humanised gods. And if I represent the gods myself, who better to succeed me than my own son? No one, of course! So my son will succeed me as representative. But in the meantime, I better take care of my spirit. You never know… But wait a minute. If I represent the gods, and my son will do the same, why shouldn't I be that humanised god myself? I already manage his wealth. His dogma is my dogma. So… In the meantime, technology and science evolve. I, the leader, think further. Look, it's not even an original

idea. Keeping the material shell in good condition is important. At least for the time it takes for the spirit to find new matter… Okay, why not permanently? But even if *cryogenics* sounds more scientific than mummification, my doubts remain. So perhaps the attempt to extend my life forever through medicine and cybernetics is a better bet. But then far away from the danger of being run over or shot. So, *Elysium* for those who possess all the wealth of the world.

I don't have the gift to get inside the head of the Bloomberg-11 numbers (See Bloomberg table in annexes of book 09) but it seems to me a possible reasoning. The monetary gods who basked in possessions and obsessively individualistic thinking about the future, left planet Earth. They left the rest of the population to their fate. Of course, the arrogant leaders of the Ignorants caused a lot of damage. But there was no total extermination of those who remained on earth. The unrealistic search for the elixir of life also had no result, despite all the cybernetics and preventive medicine.

And by effectively ending the conditioning instruction and ultimately making goods and services increasingly inaccessible, the hierarchy at the top itself ensured that the belief in the monetary valorisation of the possession of goods and services became irrelevant."

I interjected: "The innate will to learn of our Species did not disappear. And when that capacity for learning was assisted by empathic educational questioning, it once again demonstrated its astonishing and enchanting effect."

Liberty looked at me and said, "Dad makes those comments…

like when he told me a few years ago that *Why* transcends *How*. That often plays through my mind when we talk about learning."

Olívia and Kylie laughed and Kylie said, "Really, Alberto, you don't change a thing. You keep confusing people, just like back then. Do you remember, Olívia, we were about 13 or 14 years old and Alberto was only 10. We were playing in the Central Park nearby. He was watching another child who was chasing the birds. They flew up every time the boy almost touched them. They landed a few meters away and the boy ran back towards them, laughing loudly. Alberto said to us, *'Look at that little boy, what a beautiful way to explain to us the essence of utopia*'. I said 'mmm' and as soon as I could I looked up the meaning of 'essence' and 'utopia'. I know why I still remember that episode. Much later I read Oscar Wilde's quip *'progress is the realisation of utopias'*, and I suddenly heard Alberto again. I like the plasticity of the Germanic languages, which makes it easy to understand compound words. The French *progress* or Portuguese *progresso*, derived from *progredior*, so *gradior*, preceded by *pro-*, of course means exactly the same as the German *Fortschritt* the Flemish *vooruitgang*. But in Dutch it is easier to see the connection between *voor* or *vooruit* and the composition *vooruitgang*. A Portuguese must already know quite a bit of Latin to see the connection between *andar*, *pro-* and *progresso*. Realising utopias, *going forward*. I read that Herman Portocarero was a bit more cautious. Moving forward, yes, but without fully realising. Perhaps he fears that we then run the risk of coming to a standstill and not creating new *Non-Places*. What Alberto's little

boy did when running after the pigeons."

I felt a little embarrassed. "You know," I began, "I don't do that on purpose. It's just thinking out loud. And when I look at people and hear people, I can't help it. They're spontaneous reactions. I think Liberty remembers a conversation where we were talking about intelligence. The whole context, if I'm not mistaken, had to do with how we respond to a particular configuration or experiment. I think the creativity required to tackle any topic is tied to the questions of understanding why we hold this hypothesis and not that one. It's *how* is operational, it's *Why* is original. This is no more than a personal and very elementary thought. I learned from my work with children that the '*why*' usually lead to more in-depth learning projects than the '*how's*'. *Why* does gravity exist (or, as a child put it to me, *Why* stones fall, when we throw them up) is of a different order than *how* know we about gravity. Here the question about gravity itself does not arise, as when we ask *Why* the stones fall. Gravity is more than just falling stones on earth and the question 'Why is there gravity' leads to a different conversation than 'How does gravity work'. The children ask chain questions that start with why and that we can explore and rephrase together with them. A '*how*'-question is often a trap for adults. We will more quickly give a direct answer than to make counter questions. If you follow that reasoning, then I think it is more interesting for a learner to start from the question '*Why is it said that the use of money was based on some kind of faith?* then from '*How was the belief in money used?*'.

During the three hectoyears preceding the Rebuilding,

instruction-based education had almost completely abolished the dialogue and debate based on the *Why*-questions. The instruction-based education of children apparently gave the rulers an additional advantage. It also caused adults to become disinterested in dialogical learning. In this way it was relatively easy to condition the cognitive capacities of a large part of the population. Then it was possible, as in a magic trick, to turn the matter around. An easy and commonly used argument was that intellectual effort was biologically determined and therefore not for everyone. Almost all democratic regimes of the hectoyear 121 evolved into a totalitarian regime because those who exercised power allowed themselves and others to be convinced with these kinds of arguments by the adepts of genetic purity.

The concept *Tabula Rasa,* originally an image for the newborn, has been used by many throughout history. We have a pretty good idea of the evolution of the concept from Aristotle to the neuroscientists who work with us in Bibliopolis via Avicenna, Aquinas, Locke, Freud or Chomsky. There is always a rather generous undertone suggesting that anyone can learn anything.

Comenius' hobbyhorse of teaching absolutely everything to absolutely everyone may have something to do with the fact that he was a contemporary of John Locke. However… Locke did not publish his ideas until a little over 20 years after Comenius' death. The *Tabula Rasa* concept did meet the maintenance of the caste of the poor and the servants. For them there was the instruction model, an obsession for De La Salle or Lancaster. Not for biological but for social reasons the master subscribed less to the *tabula rasa* of poor servants than on the

the *tabula rasa* of the privileged. If anything can be taught to anyone, you better keep the *what's* and the *who's* in separate boxes, so the ruler thinks.

The main reason to be cautious about the ever-recurring deceptive slogan of equal opportunities for all in education before the Rebuilding is that people always started from the idea that everyone had the same starting point. Biologically that even may have been the case, but socially it certainly was not. Even now, after the Rebuilding, that is not always the case. It is not the same to be a child in Bibliopolis, Arqueopolis, Culturopolis, Perolapolis or in a more recent *convivialis civitas*. Equality alone is not enough. We are very much aware of it, but that does not always mean that we are able to link the necessary diversity of approach to the various circumstances in all possible cases in order to bring about efficient learning processes. And that is precisely why dialogical learning seems to me to be a good working hypothesis. In dialogical learning you can only be a master if you are also a disciple. In *Paradise of Books* that reciprocity was very much appreciated."

Kendi asked, "Pragmatic now. *Tabula rasa*, yes or no?"

I replied: "I am not a specialist in neuroscience. Given what we know about genetics and embryonic development, I would say that it is difficult to claim biologically all beings are exactly the same. I wonder if there is a clear distinction between biology and culture. In general, we are convinced that the environment outside the womb influences intrauterine life. At the same time, our writing group increasingly saw from what we learned during the preparations for writing the saga that it must have

been impossible for the anthropogogues and proto-anthropogogues before the Rebuilding to think like this. Everything depended on the way in which at any given moment what was considered to be scientific in relation to pregnancy, fetal development and the child are. For me, this again has more to do with a *Why*-question. Why was the whole history of education by *tabula rasa* such a tempting concept to any authority. And why was it used so much and so inappropriately during the brief period when national education existed. It does not bother me to imagine that we have some kind of immaculate mind at the beginning of our lives, the *tabula rasa* on which we build ourselves with the help of others. What seems to me to be detrimental was the habit of those who applied the instructional model in education *to reduce to* scratch what a person might have learned before arriving at this or that instructor. In other words, educators imagined that they could erase a person as one might wipe a clay table clean or restart an electronic instrument. The proponents of totalitarian power relations were brutal, think of the religious Inquisition. They were more subtle in the national curricula of the centralised education of the Nations during the hectoyears 118 to mid 120. The combination of erasure of previous learning, instruction, and standardised testing ensured that you could keep everyone fairly neatly in their place of descent."

Paula looked thoughtful. She said, "And in the meantime, we're making *tabula rasa* of faith in eternal life?"

My mother replied, "I think we can rather speak of more and new knowledge acquisition. No *tabula rasa* but the observation

that eternal life does not exist biologically. Can we evaluate whether other eternal phenomena exist? We do not have the means (yet?) to confirm or deny this today. A cautious working hypothesis is that self-consciousness plays tricks on us. For those who felt comfortably installed in life, this self-consciousness was inherent in a power culture based on possessions. Something like that had to feed the desire for the eternal continuation of the comfortable position. The trick then consisted in gluing those who were not comfortably installed with a promise of eternal and comfortable life of the non-material aspect of being, but only to those who made themselves deserving of it. And the content of that deservingness was determined by who had the power."

Uncle Leon noted, "We can perhaps go a little further when we talk about eternal life. Think of soul or spirit, psyche, thought, or whatever you like. Scientifically it is not possible to show the *object* soul. But you can scientifically *comprehend* soul. Psychologists and neurologists make the connection between soul or spirit with temperament and personality. That connection may even be physically present in the frontal lobe of the brain. The interaction of rational thinking, located in this part of the brain, with the limbic system could be responsible for our choices between good and evil. And…"

Olívia intervened. "Sorry, Uncle Leon, to interrupt you, but, for better or worse, we have said almost nothing about what we are going to do for Dad's birthday. All this afternoon, his birthday has been very much on the margins of the conversation. And although my brother will appreciate that, since, among all

things in life, he considers birthday parties to be something completely marginal, the intention was to prepare Dad's birthday."

Everyone laughed.

"And yet," I said, "the marginal can be interesting in advancing knowledge. What would we be if no one had made comments in the margins of books that expanded knowledge?"

Sara remarked: "We could start with a remark about eternal life. I found in a book on the philosophers of the Ancient Greek Academy I had in my hands a few days ago in the Central Library the following anonymous marginal note: 'Of course, we can always say that Aristotle was right in a certain sense that of psyche, only *Logos* is immortal. In a certain sense, all preserved human knowledge is no more than the recorded intellect, even of those who are no longer physically among us.'

Maria said: If we follow the reasoning of this anonymous annotator, we could say that to achieve a certain immortality, writing and co-authorship are a good start. And until further notice, clay tablets from hectoyear 55 seem more eternal than an electronic storage device from hectoyear 121. In the meantime, Olívia and I suspect, knowing Dad, that it might not be a bad idea to highlight how innovation realised on the margins relates to centrally accepted concepts."

Since always and forever?

## Sedmomehns

This diary has something in common with all the other diaries I've ever kept. During the first half of the year I write more than during the second half of the year. And at the end of the year, I make solemn promises to do better next year. Which I don't. I found the year 122.08 was no different. In this second part of the year, I have, except for Newnomehns, information for one story, and not for two or three. While those who have not yet closed the book can think ***Oooh!***, or maybe ***Ah!***, but most likely ***Phew!***, I continue with…

*…The discreet charm of the margin of the page.*

*Being right prematurely is socially unacceptable.*

*(Robert A. Heinlein)*

And so we were all together at Lev and Sara's house on dad's birthday halfway this month. After the ritual of preparing the communal meal together based on the ingredients that each of us had brought, we sat down to nibble and chat. The seniors Lev, Sara, Leon, Raja, Despina, Vanderlei and Hiroka set the tone. My mother and my sister occasionally guided the conversation, so that *margin* should remain the central topic. Lev was enthusiastic especially whenever he could bring up the Paulo Demeester library. He was assisted in this by Catherine and a little by me, although my memory is nothing compared to the combined capacity of grandfather and granddaughter.

"Yesterday I had a conversation with our friend Leontine,"

Sara said, looking at Despina. “She suggested erasing the penciled notes in the margins of the books we receive for restoration from private collections.”
“Oh,” Despina replied, “it can’t have been easy to find the balance between ‘*respect for the object*’ and ‘*respect for the use made of the object*’.”
Olívia winked at me, when our father immediately joined in the conversation: “But is that still a subject of discussion? Wasn’t it already more than clear that the marginal notes are real treasures for history, sociology, psychology? No, but just try to imagine for a moment erased margins… We would immediately have a vaguer idea of the relationship between arrogance and ignorance… The marginal notes have their discreet charm. Claudius Cardinalis, do you still remember?”

As all present knew from the research of Babitha and Delun, my ancestral relatives and their friends had developed a memorable culture of marginal notes. Claudius Cardinalis was certainly worth mentioning in this respect as a marginal writer.
Perhaps Claudius had his somewhat older contemporary Pierre de Fermat as a source of inspiration. Who does not remember how a single marginal note of this jurist and mathematician became a kind of absolute reference not only in the world of mathematics. I am of course referring to his often quoted marginal note in connection with the decomposition of the power of a number into two powers with the same exponent. This had been solved in antiquity for squares. In the margin of a Latin translation *Arithmetic* by *Diophantus* Fermat wrote in that language something like: ‘*On the other hand, it is impossible to*

*decompose a cube into two cubes, a bi-square into two bi-squares, or more generally any power except the square. I found a wonderful proof of this, for which this margin is not wide enough to record it.* That marginal note is a reference mainly because it has made mathematicians think about the problem for 400 years. And it is still a reference. After Wiles proved Fermat's theorem in 119.92, the debate continues as to whether Fermat had a proof or not. After all, Wiles used branches of mathematics that did not exist in Fermat's time. How much more discreet charm can a book margin have?

But to return to Claudius…

Lev said, "A little taste. The full story about Claudius is in *A dangerous thought*. The originally Catholic bishop had great admiration for one of the inquisitive popes who was mostly talked about during much hectoyears after his short papacy. In a copy of *De gestis regem Anglorum* by the Benedictine William of Malmesbury, *w*e found the following marginal note in a reference to Gerbert: *'but the ignorant who succeeded him suspected him of a pact with Lucifer... ah, if Gerbert and Galilei had been contemporaries…'*. Gerbert is the later Pope Sylvester II who introduced the Indian numerals adapted by the Arabs into the Christian world."

Catherine noted: "Grandpa, perhaps we could also talk a little about the notes that Claudius left on some copies he had — how he obtained them we do not know — of documents from the trial of Galilei Galileo. There is that letter that Galileo writes in 116.13 to Cardinal Benelli, in which the scientist explains that a literal interpretation of Sacred Scripture in which God makes

the sun stand still to come to Joshua's aid gives the sun the central position that Ptolemy does not recognise, which Copernicus and he himself claim to have proven."

"Yes, and here Claudius writes something like: *'I don't know if God really stopped the sun or if the narrator was just trying to write a nice story. But Galileo is only showing that his hypothesis is more consistent with the Bible than Ptolemy's. Remarkably ignorants…'*."

Leon noted: "What fascinates me is another observation. While this discussion was going on about how to explain the world, people like Ratke, Comenius, and later, Wolfgang Magister, friends and descendants, thought that above all, all knowledge should be made available without hiding or obliging to hide anything. It is a kind of extension of *'think for yourself'* something which the arrogant leaders of the Reformation themselves misunderstood or did not want at all. They wanted to reform the dogma that was given to the people, but they did certainly not want to free the people from the dogma."

Vanderlei pointed to Lev and said, "There's a marginal person there who interprets the margins. He interprets how the margins support the general flow… the flow of the text in the book, the flow of the story stream in history… ."

Lev looked at him tenderly. "Charming, as always, my friend. I am not the only one who says that restlessness, good or bad, is played out in the margins. The margins have great power. They can compress what passes between them when they close, they can bring relief when they open. How many adventures have we had together, when almost everything was said in the margins

because almost everything had to be rethought. Sara told me that during your last conversation the *Tabula Rasa* came up. I've always had a hard time with closing and crushing margins, margins that increase the pressure to obtain a *Tabula Rasa*. It is certainly not a good idea to do that with history. You cannot, you may not just throw everything away. You analyse, you look for the context. As an ambassador I learned how interesting it is to find anchor points for the development of an enriching way of thinking or a new hypothesis. The marginal note does not come out of nowhere. It anchors itself to the text that is in the middle of the page.

I readily admit it. When we found the heritage of Paulo Demeester I spent hours and hours deciphering marginal notes not only from Paulo but also from his grandfather Lucien."

Catherine smiled and said: "Decipher is the right word. The notes are generally written in a very personal, almost illegible calligraphy, like grandfather, like grandson. Moreover, Paulo's library contained books in various Latin or Germanic languages. Paulo had the habit of writing his notes in the language of the book. So we regularly had to call on Bibliohabitants who read Dutch, French, German, Spanish, Portuguese, Italian or English to be able to understand them. And they all had to have the gift of reading impossible calligraphy…"

Raja asked: "But how did you come up with the idea of putting together a saga that connects margin, knowledge, ignarometric analysis and anthropogogy in the first place? And how did you connect your own family to Paulo Demeester and Wolfgang Magister?"

My father looked at me. I said, “It wasn’t a linear process. We just wanted to make some notes about how in *Paradise of Books* the exchange with the Ignorants began and how we, our family too, set up learning projects with them. The idea for the saga came suddenly. Grandma Emmy had always shown us with great skill the added value of institutional anthropogogy by linking it to ignarometric analysis. Thanks to information passed down through generations, we knew that we were descended from one of the Demeester sisters. The notes of Greta, daughter of Catherine Demeester, allowed us to learn a lot about Paulo. In the meantime, there were fellow equihabitants of *Paradise* who were interested in figures from the history of education, more specifically dialogical learning. We found something about and from Comenius in the heritage of the *Huis der Hoofden* from the 116th hectoyear Amsterdam. There suddenly appeared the trail of the young Wolfgang Magister and Hildegarde Lesmeister. Their mutual great love was apparently a source of commentary in some archive documents that actually acted the literary gatherings. A happy coincidence was that several of Wolfgang’s descendants went to live in the village of Oostende on the North Sea coast, later elevated to the status of city. Much later, Paulo would be born there. We succeeded in finding the connection between the two first dynasties thanks to two women. They were Johanna Lemaître, a direct descendant of Wolfgang and Hildegarde and her granddaughter Jeanne Teacher, the mother of Paulo’s paternal grandfather. Both women had a similar upbringing in their childhood, on the margins of the instruction model that States set up at the time in which they lived. And

both also had a connection with Oostende."
“But why Wolfgang Magister as a starting point? Why not go back to, I don’t know to the time of Gerbert. You’re talking about him too, aren’t you?” Despina asked.
“Silence, Despina,” said Sara, “you'll give them ideas…”
“Now that you guys bring this up…” Catherine said, laughing.
“No, no,” I interrupted, “it wasn’t a complete coincidence. We were interested in the history of ignarometric analysis. And that begins with John Lesmeister. We went back two generations because with Wolfgang we could make a connection with the ideas of the Enlightenment in the West of *Erebúm*. That period of European history is characterised by an announced desire for the generalisation of access to Knowledge. We found that it was more of a marginal desire. Some walked a tortuous path to propose learning support in a world where instruction was applied globally, and that until the moment of the Rebuilding when learning once again took the direction of enthusiasm and fascination.”
Lev took over: “Paulo Demeester had a Portuguese translation of *The meaning of human existence* by Edward Wilson. He wrote among other things and I give it here in a free translation: ‘*The Enlightenment quest was guided by the belief that human beings had the capacity all by themselves to know all needed to be known and that, by acquiring that knowledge, they would be able to understand, and through this understanding, would develop the gift of making more meaningful choices than they had ever made before*’. Paulo noted in the margin, and I also give it in a free translation: '*This might have been Comenius’ proposal, had he not*

*acted from a religious point of view, which does not alter the fact that there are aspects in the Pansophy to which we can pay attention*'. We thought we had a good starting point here, especially because we could form an idea of what separated Comenius from Descartes."

Catherine said: "We found other connections between the library of Paulo, the time of Comenius and the first dynasty of Magister-Lesmeister and friends. In that library, from which we recovered some 3,000 titles from about 2,000 authors, we found the documents of the Galileo trial, written down by Pagani and Luciani. Paulo probably never knew of the existence of Claudius Cardinalis, probably not of Wolfgang either, but the notes in the margin of that book, could be by Claudius himself!"

Liberty said with a smile, "It would be nice to have a time machine and have Paulo whisper questions into Wolfgang's ear to ask Comenius."

Lev laughed and replied, "Paulo would definitely throw in a question about competition. He was obviously very moved by a comment Jacquard made, in Science and Beliefs: 'One of the current forms of competition is the cult of speed. As if speed in itself were a value! The most grotesque thing is to have introduced this cult into schools by adulating the child who understands quickly, hence the IQ and the concept of giftedness. In truth, no deep understanding is quick. The one who understands quickly is the one who is incapable of realising that he has not yet truly understood'. In the margin, Paulo writes: '*Which reminds me of Feynman, when he said that someone who says they understand quantum theory only proves that they*

*haven't understood anything yet. Would this sentence be useful in the education of school teachers? I don't think so, given the ridiculous system of classification based on exams, where the marks are largely determined by timed answers, and this, throughout the entire school system.*'."

Catherine interrupted: "Remember, Grandfather, that in Reza Aslan's book, *God, a biography*, we found a remark that leads us to suppose that he must have read that book shortly afterwards. Aslan quotes Weisdorf. Loosely translated, he writes: 'Apparently, the hierarchical structures of agricultural communities followed the egalitarian forager communities, with hunters and gatherers organising themselves into a communal structure while farmers rallied around a family nucleus.. Here too, Paulo makes himself heard in the margins. In small, almost illegible letters he writes, also freely translated: '*Ah! Kindergarten, where hierarchy is sown. Let us reap what was learned. We take tests to honor the family. Could Comenius have foreseen that?*'."

The turn to Paulo's library determined the rest of the rambling conversation of dreamy bibliophiles at the beginning of a midsummer night. We quoted a handful of documents with marginal notes by Paulo. Lev had grown fond of him since we had recovered a large part of the heritage hidden by Greta Campos and Alexandre N'Kondo. All these documents are now part of the JCDS media library, which altogether contains around 12.000 titles and 4.500 authors, according to Catherine, who likes to quote numbers.

Olívia asked: "Dad, if I remember correctly your comments

about what you read in the margins, our ancestor Paulo was mainly interested in learning itself and the way it was impoverished by the hierarchy, wasn't he?"

Lev said, "You could put it that way, yes. He always saw the relationship with dialogical learning, or the absence of it in the period in which he lived. But not just because of the hierarchy principle. In the middle of a conversation about the beginning of the universe, in *Science and Beliefs,* Jacquard says to Lacarrière *'It seems that our universe was rather unsuccessful, because homogeneous; the same structure everywhere* and then explain that life developed thanks to the formation of some more complex objects as a result of small irregularities in homogeneity. It was an unforeseen and originally chemical interaction or reaction that started and eventually gave rise to life. Paulo wrote in the margin: *'Interesting, homogeneous equals failure. As we see in any educational system, when the goal is not simple instruction, but rather supporting the learning of the individual.'* As far as we can tell from what he himself wrote, it is not difficult to deduce that he imagined for the learners the opposite of the homogenised educational processes of Lancaster…, right Sara?"

Sara replied: "Yes, we have a lot of indications that Paulo's whole thinking is in line with the idea that learning is a dialogical process. That dialogical process for him is the continuous interaction between co-authors. And that interaction always has the questions of who he is as *learning person* identifies as a starting point. Instruction was for him only a training process useful for developing reflexes and routines.

Sometimes he used the training of pilots as an example. But even then he pointed out that the human pilot who thinks critically has the option of switching off the automatic pilot that executes programmed reactions. He wrote this at a time when it was considered normal to take a plane even for a journey of a mere 250 km, just imagine!"

Hiroka said: "Remember that Paulo lived in the second half of hectoyear 119 and the first half of hectoyear 120. The consumerism of the middle class was at its peak then. This had absurd consequences for the valuation of objects and services. Airline tickets were often cheaper than train tickets for the same short distance."

Liberty asks hesitantly, "Did you have to pay to travel?"

Hiroka continued: "Dear child, at that time you had to pay for *EVERYTHING*. With money, with points, with time credits, just name it. Even free transport that was given to lifters often involved a voluntary contribution to pay for the fuel for the engines with which the vehicles were then equipped. But to pick up the thread again. In general, it was not the value in itself that counted for a service or product, but the way in which logo and invoicing made companies rise on an ordered list that investors liked. Another example of something that we would now find absurd but was quite normal at the time: for example, bananas were grown on one side of the world and then transported and sold by a hypermarket on the other side of the world. For the consumer, that was cheaper than buying a locally grown fruit in a local shop. And when you say bananas, you say all kind of fruit, vegetables, meat, tools, machines for personal or family

use. In Paulo's time, it was considered in the Western world that those who did not consume lived '*out of their time*', or '*outside of reality*'. To ensure billing and profit in the part of the world that bought consumer goods at low or reasonable prices, the other part of the world had to be held in slavery or worked in inhuman conditions. Because of the enormous wealth gap, the transportation of the constant stream of objects from the poor world to the rich world was itself a multimillion-dollar business. This ever-increasing transportation only began to show signs of decay as shipping routes were blocked by poorly steered ships and the number of accidents increased. The collapse of unsustainable sustainable growth accelerated as overpopulation and rapid mass movements of people and objects led to prolonged planetary quarantines in response to unstoppable viral and bacterial infections. This quarantine did not, however, reduce consumption on the rich side of the planet, which in turn drove the transportation of goods to even higher unsustainable levels."

Sara nodded and continued: "Meanwhile, in the half of the world that consumed what the other half produced, relaxation also became a kind of compulsory consumption. Films, festivals, concerts, electronically available reading and music, gossip platforms and gossip reading were omnipresent and had to be paid for. The two main themes of the best-selling series and novels were money and sex, usually packaged in stories with criminal, police or passionate contours. And everything was displayed in the first place the relationship with money. In the cinema industry, the action stories that were produced in

enormous quantities were especially successful. The plot for the action usually revolved around money, power and stealing. Stealing and murdering, together or separately. Another collection of action stories had the defense of property as their subject. Property could be private but could even mean the Nation, the fatherland or the planet itself."

"I can still agree with you Sara," smiled Raja. "But I would like to remind you that a smaller production had altruism, concern for the common good, for ecosystems as its guiding principle. I don't mean the catastrophe films. They seemed to be just an alibi to wrap violence and intrigue in the fable of the eternal struggle of Good versus Evil. In that, Evil was often too much of the Good. Generalising a bit, you could say that Good meant having property properly maintained, while Evil meant treating that same property improperly or badly. In some epics, you had even *'noble slave drivers'* who respectfully bred their slaves."

"There's an interesting aspect to this whole leisure industry of hectoyear 120, I think," Vanderlei began, "you can put almost everything into two types of spectacles. There was the overtly violent, fast-paced type with characters who had very fragmented interactions. And there was the other type that seemed a little less violent and was slower with better-drawn characters who interacted with each other in more complex ways. I may not be entirely correct, but I would say that the first type was mainly produced in more aggressive neo-liberal societies in *zone 3* and parts of *zone 2* and the southern *zone 1*, while the second type came from the slightly more thoughtful neo-liberal societies of *zone 5,3* and *2*."

"Interesting," Lev thought. "Paulo Demeester's library contained quite a bit of your fiction *type 2* and almost none of yours *type 1*. And we found a comment in the margin of the already mentioned *The meaning of human existence* by Edward Wilson. The Portuguese version reads, loosely translated, '*Even the most highly developed individuals survive on a diet of more or less generous doses of novels, films, concerts, sports events and gossip. These elements make it possible to stimulate one or more of the relatively modest range of emotions of Homo Sapiens'*. Then Paulo writes in the margin '*which is still a learning project anyway. We still have to try to understand what this means in times of virus, when people are locked up at home*'."

"The fiction *type 2 w*hat Grandpa was talking about," Catherine said, "was mainly from authors from the West of *zone 2* written in French, Dutch, Portuguese or English. It could be translations, but also authors who wrote in those languages."

"Paulo made little use of the margins of the fiction in his library," Lev continued. "So far, we have found somewhat more notes in a series of police stories by the Dutch author Jan Willem van de Wetering. In that series, a small team of a homicide squad engages in rather philosophical discussions, even in connection with ongoing investigations. Three of the stories have apparently generated more commentary. In *De Haarlemmer houttuinen gardens* there is the relationship between two inspectors, Henk Grijpstra and Rinus De Gier, with a black colleague who came over from a former colony and was demoted to parking officer. This leads to a number of marginal remarks about institutional racism. In the book *De gelaarsde*

*later* the author creates the character of an enterprising thief who puts a whole neighbourhood of idle handymen at work. In doing so, the author informs us about the difference between large-scale theft and tax evasion and small-scale abuse. This results in commentary on ignorance and arrogance where money is involved. Here Paulo's dreams of a moneyless society come to the fore very clearly. Perhaps that is why he wrote under the title of Bregman's book *Free money for everyone (English title: Utopia for realists)* wrote *'You see Rinus, it is possible.'*. Part of the book *Buitelkruid* is set on two islands where arrogant rulers live who first engaged in murder and later asked for forgiveness. Here, several dialogues are underlined, accompanied by exclamation marks in the margin. In two places we find a whole sentence: *'Does anyone who arrogantly lives due to the exploitation of others ever really ask for forgiveness?*And what else do we read? *Is the SF in which the altruistic hero wins over the rich villain merely a romantic melodrama? Should we perhaps start to see it differently?* Apparently that note was added later, *2018: Bregman*."

Vanderlei said laughing: "We understand it already. Paulo's dream is the society based on interactions without money. This seems to be the genetic code of Lev's ancestors."

"I don't think so," Hiroka replied. "As I see it, Paulo had his own utopia, his own *Non-Place*. He seemed to me more of an optimist who found the good side of all people but also a pessimist who assumed that all people were corrupted by a society based on greed and power."

"Hmm," said Olívia, "this seems more like something from

Rousseau. I think Paulo's utopia had to do with cooperation and co-authorship. Apart from Vanderlei's gene games, I think the description he gives fits the image we have been able to create of Paulo Demeester."

"And that image," Catherine began, "is of someone who easily connected to structures and disconnected from them just as easily. He usually connected during the instituting phase of a structure and distanced himself from it as soon as he felt that the institution was beginning to care for the people instead of the other way around. That made him permanently living on the margins. He clearly dreamed of interpersonal relationships that would have nothing to do with nations and national symbols. From his library also comes a copy of *God's wrath in Europe* by Rentes de Carvalho. Under the title Paulo wrote in Portuguese, which I translate here freely '*My father put me on the trail of this author. John really liked his somewhat biting humor. I liked this book much more than the novel Montemor*'. But there is another marginal note that we think Paulo captures very well. At one point Rentes de Carvalho writes: *All in all, my feeling is that to belong as an individual atomised. I could be catalogued here or there, but today I don't feel fully part of it anywhere, really. Not in the small Transmontane village where the child grew up nor in the bustling city of Amsterdam, the city where I came of age.'* In the language of the book, as he usually did, Paulo wrote in the margin and freely translated: '*Where am I, where do I come from? I read somewhere (in this book?) something like 'Portuguese in the Netherlands, Dutchman in Portugal'. That's how I feel. A displaced Belgian in Portugal, a*

*displaced Portuguese in Belgium'*. The idea of being displaced often occurs in his marginal notes but also in his texts where he sometimes even uses Cape Verdean Creole. But here, in this marginal note, another aspect of Paulo appears. He did not write everything down immediately. He made references to other readings. And sometimes we do not know at all where he read another note and what exactly he read. It seems as if he lived a little on the margins of his own reading, on the margins of himself."

Lev nodded. "As in other moments when Catharine says something about the character of Paulo, I always get the feeling that I suddenly know him a little better. When, still in *God's wrath in Europe*, Rentes de Carvalho humorously describes the series of fraudsters who passed him by and wanted to involve him in so-called profitable, but dishonest and even criminal schemes, Paulo noted in the margin, still in Portuguese: '*Should one really live on combines? The altruist degenerates into an egoist, after which the multimillionaire egoist provides himself with an altruistic halo, which often also turns out to be lucrative. The wrath of God is wasted on them.'* Comments like this can be found almost everywhere in Paulo's library. Sometimes you can group them together to understand the why of a certain line of thought. Alberto knows the example I give here better than I do. Between us we gave it the name '*Lesser-God-Wrath*'-group. It includes *Surveiller et Punir,* from Foucault, *Voici le temps du monde fini*, from Jacquard, *Uma pedagogia de libertação* from Miguel Angel Guerra, *Histoire des Mathématiques* by Marcel Boll and finally *How democracy ends* by David Runciman. Paulo

thought about this as he said '*the wrath of the self-proclaimed representatives of god descending upon those who dare to learn*'. For Paulo, the institution of compulsory schooling or upbringing quickly became a general attack on the will to learn through the introduction of mechanisms for coercive instruction. According to him, instructional education resulted in uncritical obedience. In his view, this obligation was also an attack on creative questioning and divergent thinking, two cornerstones for learning that leads to knowledge. That is why Paulo considered instructional education a contradiction in terms. Where instruction prevailed, there was no room for enthusiasm and delight, according to him. Without enthusiasm, learning became difficult. Nevertheless, the absence of instruction could eventually lead to the absence of routine. Paulo believed that instruction should be strictly limited to the informative transmission of a few techniques for certain human actions, without forgetting to discuss whether all these activities were useful in themselves.

In *Surveiller et Punir* the one hundred and nineteenth hectoyear philosopher Michel Foucault elaborated the system of privileges and punishments into a kind of micro-economy by the Brothers of the Christian Schools. Freely translated, he quotes La Salle as follows: '*For example, a child will receive a punishment that it can redeem itself from with six points. It has a privilege worth 10 points; this is offered to the teacher, who then holds back 4 points for the child.*' So behaviour was measured by valorising it positively or negatively. Positive behaviour brought points, which could be lost through negative behaviour. Instruction

implied eternal submission to sanction. Paulo wrote in the margin, again in Portuguese: *'A way to train children in symbolic value expressed in money or points. Applied here to good and bad! The indulgences in the classroom. Also the biggest false step of Fernand Oury, who sets up a kind of secular alternative to the trade with his internal currency. It took me many years to understand that.*' Michel Foucault also writes: the sanction runs through everything and controls all the moments of the disciplinary institutions. It compares, differentiates, determines the hierarchy, homogenises, excludes. In a word, it normalizes.' Here Paulo noted: *'The compulsory instruction assumes that under its form of micro-economics it has found the justifying objectivity whereby all pupils are permanently forced to universal obedience with regard to the dogma of symbolic value, expressed in currency variants*.'

Paulo may have read the book *Voici le temps du monde fini* by Albert Jacquard before he read Michel Foucault. At one point th authors talks about one of the economic crises of hectoyear 119: '*The Organisation of Arab Petroleum Exporting States decided in January 1974* (note: at that time the Christian calendar was in use) *to raise the price of a barrel from 3 to 10 dollars. Subsequently, depending on various events, this price evolved erratically, most often unpredictably, depending mainly on the discipline that the states grouped in OPEC managed to impose on themselves. In 1980 it exceeded 30 dollars, but in April 1986 it fell below 10, and in 1990 was close to 17. What is the objective value of oil? The question has no answer; in fact, it is meaningless.*' Paulo first noted '*The lack of a common logic among those who*

*own is almost always the basis of a series of blunders*.' But there is a marginal note, probably added much later. Here he wrote: '*Meanwhile, the instruction for obedience to the value granted bore fruit. La Salle's points had their effect. The national egoisms promoted by the rulers opened the field for warlike discussions, lacking the foresight to analyse the absurdity of the commodification of a natural good due to the haphazard borders drawn by the leaders of nation-states.*.'

While going over a copy of a book by Miguel Angel Guerra, *Uma pedagogia de libertação*, at one point we read the author's analysis of a theft committed by a student to pay for his university studies. Loosely translated, it says: '*We have a habit of condemning in an absolute, totally irrational way… Why are we so indignant when a child steals, while we remain absolutely calm in the face of the many forms of institutionalized, organised, blessed robbery?*' The book has very wide margins, and here Paulo wrote a longer commentary which we can translate as follows: '*So, where does this differ from values set by adults for a particular service, where others are obliged to pay the price for that service? Who steals from whom? The mine operator, from the planet? The miner, who increases his starvation wage, from the boss? The buyer of the diamond in the ring, from the miner? The seller of the diamond, from the buyer? The importer from the exporter? The State, which demands a tax on the import, from the miner? The insurer, who calculates the risk of stealing, from the owner of the ring? Or the official of the instructional school who withdraws from the will to learn the necessary support to learn to ask critical questions, from all children?*'

Now we jump to *Histoire des Mathématiques* by Marcel Boll and published in 119.41. This book should of course be read in function of the time and place where it was written. At one point the author explains how bad it is that high school only kept it at Euclidean geometry: '*In the origin of geometry we see the experimental foundation and the social character of mathematics. In general, the nomad is the primitive; he does not even have a field. There is no geometry because there is nothing to measure. Geometry appeared when there was a need for it in the Nile Valley after a flood some four millennia ago. Then ancient Greece intervened after having learned first with the Egyptian priests and Chaldeans*.' Paulo apparently followed his own reasoning where common knowledge was concerned, but in the margin of that paragraph which he must have read somewhere in 119.89, he wrote '*Geometry would then have served to describe property? Who measured and wrote? That probably would not have been the farmer. Why then measure?*'. In *God, a biography,* Resa Aslan talks about working the land that is the property of the gods to whom all the produce is transferred, after the temple priests have written everything down neatly. Paulo must have read this in 120.19 and we find in the margin: *'Ah! Marcel Boll, it had to do with taxes, geometry. And you don't negotiate with the gods. You give what's theirs. And you get some change for your trouble. La Salle's instructional roots go back a long way in history. It's said… Whoever commands, only commands and follows instructions from above. The above is from the Highest Hand here, so the command is certainly for your own good.*'

The translated copy of *How democracy ends* dates from the end

of 120.19. We know for a fact that Paulo read this book a few months before he could stop his compulsory labor to earn living. The author Runciman writes, loosely translated: *'In a modern state, unlike Rome, it is not possible to look away and wait for the storm to pass. Either the official does what is expected of him, or he does not. The problem is that, since political democracy was subjected to a more extensive executive power, not carrying out orders risks being considered an enemy of democracy*.' Here Paulo commented *'Boll, Aslan, again. And not only the civil servant. The autocrat or the autocratic collective, in short, everyone who strives for the Governance of the Nation and, even if it is a social minority, wins the elections with an absolute majority with a party, commands and is right. You do not agree, you are the enemy. And if you are a foreigner, go back to your country and your own commanding government*.' Runciman develops a line of thought in which he shows that pure democracy is very frightening and corresponds to the tyranny of the majority. In this case, to be part of a group means either to say and do what the group wants, or else to do nothing and remain silent. Therefore, says Runciman, participation must be total. Democracy changes into a corporatist tyranny. He recalls Tocqueville's tyranny and shows that representative democracy was a very successful attempt to control the more wild impulses, such as lynching. Here Paulo remarked in the margin: *'Democracy and pluralism are not the same. Who represents who in a conversation in a democracy? In a pluralistic group? What is the result? Common consensus or the friendly community? Democrat or Pluralist are two very different attitudes. I think many who present themselves, benevolently,*

*sometimes somewhat paternalistically, as pluralists, do not always understand this. There is always that big difference between training for collaboration, that is working for, possibly in a consensus, and maintaining cooperation, that is working with, in the midst of all existing divergence. What or who is holding back the learning communities on a large scale? The societies that were based on hierarchy, money, economic growth, with exclusion as a result? Perhaps.'* Pass me the jug of juice," Lev concluded brusquely.

Despina sighed. "That is beautiful, the way you sketch the evolution of someone's thought process during a learning process that is supported by conversation partners with whom one cannot directly engage in dialogue."

"Grandfather was a good storyteller," Catherine agreed, "and it is true that we learn a lot from the marginal notes that were left in the margins of the books. But we also have some of Paulo's correspondence with friends and with his daughters. He had many conversation partners. Many of them remained in their own circle. They rarely or never spoke to other circles, except through Paulo. Paulo himself did not establish himself in any circle. With a touch of irony, he once wrote that he interacted with the nomenclature of various circles but trying to make sure not to be part of any of them. We know that he was elected or appointed a few times to some secondary administrative positions in some non profit institutions. He always accepted it with reluctance when he knew that it would be insensitive to refuse. But he never really appreciated those positions. He sometimes had trouble with them. In the saga volumes *Mass*

*mediocrity* in *The Age of the Learner* we therefore included Paulo among his immediate ancestors and descendants as main characters. We really get the feeling that Paulo kept one foot in and one foot out of the various circles throughout his life. Perhaps that was why he said he had difficulty expressing himself clearly. Of course he was an outsider in all the circles he was involved in. People often labeled him as a utopian, to which he replied: 'Are there people never thinking of their Non-Place? Don't we all aim for our utopia?'"

Catherine concluded with a laugh "And we thought it wiser to give the final editing to Moana and Idrissa, to keep the captivating enthusiasm of Lev and Alberto in check, not only when reading Paulo, but also Greta Campos."

All of Lev's old friends laughed, and Raja said, "That's a good precaution, Catherine. Your grandfather, and perhaps your father even more, are easily carried away by their own enthusiasm."

Vanderlei cleared his throat. "If you'll allow me, I'd like to come back to the margins for a moment. The margins play a major role, just like the banks of a river. Not only does the margin guide the river, but it is also the interface between the river and the world outside the river. It seems to me that the margins of a book, an event, in short of anything, make networking possible. Ambassadors work in the margins, isn't that right, Lev? The distance between the margin and the center, between the margin and the mainstream, allows signals from other worlds to be picked up in the margins, but also to be broadcast to them. And that can be uncomfortable and frustrating."

"Do you know *fractals,*" Liberty asked. "I was thinking about what it's like to be on the margin of the margin, or on the margin of the margin of the margin. When the commentary in the margin refers to the text in the main stream, dispute can result. When the main stream, the central text, already contains much that is actually in the margin of a *Zeitgeist* — I am thinking of the texts of Copernicus, Galileo, Darwin, Freud, Vigotsky, Nussbaum, Bregman and many others — then the author can easily be ridiculed or slandered…"

"…yes, when we find ourselves in a hierarchical society with models that have acquired the status of dogma…" Lev interjected,

"…and when someone on the fringes of such a marginal mainstream develops a train of thought that deviates even more, then I can imagine…" Liberty concluded.

Catherine looked at her grandfather. "Weren't there events like that during the Rebuilding phase? I mean, at a certain point there was a clear collective desire to have coexisting communities in a convivial society. But weren't there ideas that came from the margins of the margins that were, let's say, maybe not ridiculed, but were still repelled or diminished?" She looked at her sister and at me and continued: "And aren't there ideas in that margin of the margins that bounce back to the center, or that take the form of conspiracy theories?"

Lev quickly raised his arm when he saw me open my mouth to answer. "Son, wait a moment before you answer. Catherine, you are right, although '*to be right*' is a dangerous expression. The development of what later became institutional anthropogogy

has its roots in a movement started by French teachers. Oury, who was just mentioned in a side note by Paulo and with whom Paulo spent some time, was part of that group. He is said to have said *'history will prove us right'*, when his proposals were fiercely rejected by leaders, administrators and colleagues, after the publication of the book written with Aida Vasquez *From the cooperative class to institutional pedagogy*. Such a remark is dangerous and almost as arrogant as the arrogance that ridicules a proposal. In the meantime, we know from psychological and sociological research work on interaction in learning processes that, in general, much of the criticism of instruction was not unfounded. We know today that the arrogant defense of instruction was part of a political attitude to organize society in the form of a hierarchical democracy. We know today that a cooperative work group is not a group in direct democracy as Paulo often claimed. In an effective cooperative work group there is a desire for a non-totalitarian, pluralistic approach. This has nothing to do with the "law" of the majority, or the "law" of consensus. The institutional pedagogy that tried to theorise the actions of the instituting group set itself a trap as soon as the law of the system of internal currency was established and incorporated in consensus. Behaviour cannot be punished or rewarded as if it were a material good. Since then, we have collectively managed to better deal with the interactive and dialogical governance of the institutions we created and we were able to keep them institutional. We managed to keep them a service to the people instead of putting people to serve the institution."

Despina nodded. “I agree with Lev here. Besides, we can be convinced that what the other says is not right, but can we also claim that what we say is right? Runciman was not arrogant, but he was right when he predicted in 120.18 the increased risk of a pandemic due to the ease of travel at that time. The pandemic broke out two years later.”

“You’re talking about the part where he talks about the weakness of a globally networked economic system,” Catherine said. “That network became so complex that the links were not easy to distinguish. He then wrote, *‘At that scale, complexity is fragile, because the shockwave can travel through the system before anyone has time to react. A pandemic can spread across the globe in a matter of hours, thanks to air travel.’* He simply made a statement, after an informed analysis.”

“That was what I thought,” said Despina. “He speaks with authority on a subject he knows about. Informed or not, whoever laughed at him under the table was arrogant and concealed, consciously or unconsciously, what the analysis of a situation foresaw. A major crisis was probably coming. Not only did it come, but it ultimately led to the Rebuilding. In the same way, we can look at Rutger Bregman’s analysis of local experiments with forms of guaranteed minimum income in his time. Even if he was sometimes a bit romantic, in connection with casinos for example, he was often completely vilified. The property-based hierarchy had individualism as its starting point. Therefore, the very idea of a fair distribution of resources could not but be dismissed as impossible. I am not talking here about the philanthropic logic of the rich towards the poor that some

extremely wealthy individuals flaunted. It continued to adhere to strict hierarchical parameters. At first they were manifestations of benevolence as a result of a kind of religious morality that transformed the payment of the indulgence into an individualistic publicity stunt of direct payment of the 'beneficiary'. In the course of hectoyear 120 and 121, this philanthropy was moreover completely replaced by a strategy of self-survival.

But to get back to Bregman. Can you say that he was right or that history would prove him right? The Portuguese translation of his book was entitled *Utopia para realistas*. It was probably taken from English *Utopia for realists*, and not from the original Dutch *Free money for everyone*. You could argue that he was caught up in the 'right' before he got it… But we can agree that he saw the error of reasoning in the arrogant economic leaders."

With "May I tell you a little story here that has to do with our dear host today?" Hiroka resumed the conversation after a short silence. "Lev knows that the ideas for the world without money are primarily the result of the entire financial system's own mistakes. But I remember very well his look of intense joy when he fished out the copy of Bregman's book from Paulo's library and pointed out to me the passage that said: *'Keynes noted years ago: "Pragmatic men who think themselves immune to any intellectual influence are usually the slaves of some dead economist."*.' Lev then showed me the note in the margin. *'It is good to see that. To whom can I tell this? But this was claimed by Keynes… my money-blinded interlocutor will probably reply: — I am not a slave to this economist*. *Neoliberalism has nothing to do*

*with Keynes'* wrote Paulo."

Lev said, "Now that Hiroka is talking about Bregman's book that we found in Paulo's library, I would also like to share the following quote from Bregman: 'Friedman said at the end of his life that he had only really studied the work of one philosopher: Karl Popper. This Austrian thinker thought that good science consists of 'falsification': you should always look for things that don't fit your theory, instead of always looking for confirmation. But as we have seen, most people do it the other way around. In fact, this is exactly how neoliberalism, including Friedman himself, seems to have gone off the rails.' Paulo's commentary in the margin pleased Alberto. It went like this: *'This would mean that neoliberals only read what goes around in their own social network? Like everyone else seems to do? Knowing a little about everything, as Araújo said, or knowing everything about almost nothing, which seems to be the path to specialisation? Is the moment approaching when the specialist knows absolutely everything about absolutely nothing? Is it better not to have specialists, except perhaps in basic mathematics, to warn us of the dangers of dividing infinity by zero… I've written that somewhere before, but I don't remember where… no harm done… silly thoughts at the end of the afternoon*'."

Sara laughed. "You know, I like to read some SF authors? Robert Heinlein was very critical of the society he lived in and touched on social fault lines. He also had a quip about being right or wrong. I would say that scientifically speaking, 'being right' is a difficult idea. Using reason, which is what authors like Heinlein did, is something else. Using reason, being reasonable, does not

mean that you are right. It means that you have the opportunity to put things in a more comprehensive perspective, and therefore to foresee a future situation in a certain sense. Seen in terms of the end of the pre-Rebuilding era, Heinlein's quip is easy to understand. Those who did not belong to the nomenclature and had a marginal idea were politically persecuted, vilified and socially killed, to repeat the image that Liberty had just used. Those belonging indeed to the nomenclature and had a '*out of the box*' idea, were soon themselves '*out of de box*'."

Lev looked at Sarah. "Often it is not a matter of giving or not giving, of right or wrong. As you say, it has to do with how you use reason and therefore also of doubts about the reasonableness of your own idea or that of someone else. Perhaps Ivan Illich's social criticism was generally so badly received and ridiculed because what he said sounded so reasonable. But those who were convinced of their faith, reinforced by what seemed to be eternal routines, those who were stuck in them, simply could not recognise reasonableness. So it was easier to mock and belittle. Illich did take the exercise of thinking on the margins too far. He regularly exposed false answers, even when they seemed completely justified at first sight. The struggle for an equal economic and social status between men and women was completely justified in an unequal, hierarchical economic system. But the system itself made that struggle partly inglorious. Illich analyses how the biological complementarity female-male is distorted into the social opposition female-male, as a result of a one-on-one

hierarchical economy-based worldview. He then proposes to enrich the complementarity necessary for a community society, which makes the struggle waged in this way meaningless. What does make sense is an interplay clothed in a far-reaching pluralistic ethic, which takes the complementarity of people as its starting point. Then the dangerous categories, such as gender and descent, that Western proto-sociology used to create hierarchical classifications, become useless." With a wink to Sara, he concluded: "The radical provocation that Illich used in his works made him socially unacceptable even long after his time."

Raja said: "Even worse than slander or mockery was what happened next. The belief in the dogma of wealth, expressed in figures that gave symbolic value to the hierarchical organisation of institutions and individuals, had side effects. When no one questioned the statement that 1% of the world's population owned 90% of the world's wealth, even mockery was no longer necessary. Understand, for me it is not the statement that is absurd, but its content. The *Universal Belief in Money* as Harari wrote, the discussion about the conceptual absurdity of expressing the content of the planet in values and linking them to man-made institutions was virtually taboo. So leaders who considered themselves planet owners, together with party-political leaders with management functions, could quietly show a sympathetic and gratuitous leniency towards those who formulated a critical opinion. A little less than a hectoyear for the Bloomcampers migrated to *Elysium*, climate was a major concern for young people and environmental groups. This was

just two years before the first of a long cycle of pandemics that lasted all hectoyear.

These pandemics, together with the Volcanic Winter of last hectoyear, caused a drastic reduction in the world population. The emerging crisis seemed clearly to be related to the deterioration of ecosystems on a global scale. Incidentally, as an aside, already during the first of these series of pandemics, many virologists drew attention to the fact that it was precisely this deterioration that contributed to the major epidemics. Less biodiversity combined with an abundant population of one species makes that same species very susceptible to viruses that can adapt much faster than a complex organism such as the human body. But back to the complacent compliance. At the *hub Thunberg* there is an interesting evocation of the young activist Greta Thunberg. A paragraph from of one of her speeches struck me strongly: *'We children are not sacrificing our education and our childhood for you to tell us what you consider is politically possible in the society that you have created. We have not taken to the streets for you to take selfies with us, and tell us that you really admire what we do. We children are doing this to wake the adults up.'* I understand from what is written here that leaders with their arrogance adopted a paternalistic attitude of false admiration. This seems to me an aggressive, low, dirty way to silence people."

I took advantage of the brief silence after Raja's words to interject myself again. "Paulo had just become a grandfather when Thunberg came to the world's attention. In the copy of *No one is too small to make a difference* which we found in his

library, Paulo wrote: '*It was sad to see how the world economic nomenclature seemed to give a tribune to Greta, while necessary measures where delayed just to assure that the big money should benefit as much with so called green energy as it gained with fossil energy. Meanwhile they dared to put young people in an uncomfortable situation, saying that they even liked some of their ideias*'. That aggressive way in which the autocratic economic rulers tried to silence a generation of conscious youth was, Raja, indeed a form of absolute meanness. But indirectly and unintentionally it was that blunt attitude of supremacy that initiated the self-destruction of that hierarchy. The combination of the unabashed desire for power and possession and the belief that everything would be solved and that they would also make a lot of profit, caused the entire economic system based on the value of money to collapse. Their blunt attitude prevented them from using the margins of the books more and writing their ideas on them. Most of them stuck to uncritical reading, or worse, to reciting the canon by heart.

But I was thinking about Catherine's other question. What's the difference between divergent thinking, '*out of the box*' thinking and developing conspiracy theories? I found the way in which Mom once took up the question using the ignarometric window frame interesting."

Sara looked at me questioningly and pointed to herself. I nodded and she said, "When Alberto asked me the same question a few years ago, I replied that divergent thinking is an art that can be practiced by anyone. The result of a person's divergent thinking connects with other qualities of that person

and that's why I thought the ignarometric framework could help. If I remember correctly, one of the last adjustments Alberto made last year was a result of that conversation."
I nodded and Sara continued.
"Briefly and somewhat schematically. The divergent thinking of someone who is in the least arrogant and least ignorant zone will in principle form ideas that we call '*out of the box*'. It is a positive way to see the question, the scientific quest. Divergent thinking can also give rise to two types of conspiracy theories. Those who are in the more arrogant and less ignorant zone are able to develop conspiracy theories that are characteristic of manipulating a population. Behind a public decision based on unverified information, a conspiracy of this kind can lie. And that was not sent into the world by ignorant arrogant people. Other conspiracy theories can be made by ignorant arrogant people. They differ from the theories produced by non-ignorant arrogant people in that they were not specifically devised to manipulate people. The rise of digital communication platforms ensured that these types of theories could quickly gain many followers, just like the proposals of who else thought '*out of the box*'. I think Runciman, who we've already talked about, gave examples of this kind of phenomenon. If you thought, he said, that kings were descended from reptiles before the widespread use of digital social networks that had no social effect whatsoever. With such a social network, the idea could become a conspiracy theory, if only enough people formed a group with the idea that the world was ruled by alien lizards hiding under the skin of the kings. Non-arrogant ignorants could then simply

follow that theory, just as following a fashion trend…
Leon said: "Very simple and elegant, your analysis, Sara. I was thinking at the '*once upon a time…*' stories. Divergent thinking emerges, has a certain quality, good, bad or indeterminate. There can be a moral attached to it, especially if '*once upon a time*' is the beginning of a fable. If you do this, that will happen. Good can have power or not. I was thinking first of legends. These are stories on the margins of History. They can contain an innocent ignorance, a cautious ignorance, or show the arrogance of the narrator or the protagonist of the story. I include the pre-scientific explanation of natural phenomena in the legends and innocent ignorance. Think of the half-yearly migration of Persephone from the underworld to the upper world and back after she was abducted by Hades. That explains the birth and death cycle of nature Persephone watches over. It is a good story to explain the seasons outside the tropics on the margins of the history of science. I group other legends in the category of cautious ignorance. I personally think the story of the song of the Indri is a very good example. Indri lived on one of the large islands of *Alkebulan*, formerly known as Madagascar. According to the legend of its inhabitants, Indri and man had a common ancestor a long time ago, with two children. From one child came all Indri, from the other all men. Indri's song that carries far into the jungle was a kind of lament. It was meant to remind the distant brother man that he had to take care of the ecosystem where both lived, in order for both to continue to live. A legend on the margins of science that deals with biology, as well as the study of ecosystems and biodiversity

and gently reminds us of the importance of that same biodiversity. Indri calls brother man to reflection on his relationship with his physical and spiritual world. Not long ago my brother showed me that Paulo had written that legend next to Gilbert Murry's remark *'the man who is at peace with his conscience is by definition a non-religious man'* in Reza Aslan's book. We are both intrigued as to why Paulo wrote this legend alongside that observation.

And then we have the legends that cover up the arrogance of those who usurped power over others. On the margins of History appears the caste of the Nobles, also called people of blue blood. This expression was used until the Rebuilding to designate the top of the aristocracy. It goes back to the time when the noble white Spanish descendants of the Visigoths fantasised that the blood that flowed through their veins was different from the blood of the Moors and the tanned peasants. To do this, they raised their white arms in the air, veined with what seemed to be dark blue blood vessels. So they had blue blood, different from the rest of the population."

We all laughed when suddenly the entire company held their arms in the air so that everyone could see their peerage.

Leon continued: "The stories and legends on the margins of history come from far and long ago. Some tried to use a physical peculiarity as proof that they belonged to a pure or higher race. But there are also less funny stories that evolved into legends. I include among them all the stories that used the scientific knowledge of their time to justify slavery, or the supremacy of men over women, or the gruesome treatment of love between

people of the same sex. For a long time, there was also a social interpretation of the theory of the biological revolution. It was a falsification of the expression '*survival of the fittest*', whereby *better adapted* suddenly becomes *fit, strong* or *tough*. This seems to me to have been one of the dangerous really arrogant legends. It was no longer a marginal phenomenon, it became a mainstream marginal phenomenon. There are moments in history where the *Zeitgeist* seems to become a marginal phenomenon, as if it were some kind of gigantic conspiracy theory against all of humanity."

I looked at my father and said, "We could perhaps think of a book in the margin of the books? And invite Uncle Leon to organize that? A Kama Sutra of Divergent Thinking, what do you think of the title, Maria?"

"What I think is that you are about ready for bed right now," Maria whispered in my ear, "but for to sleep, that is."

I hope you will excuse me, dear readers, for making this only story of Sedmomehns so long. I found this story about what we do or not leave in the margins of a book very enjoyable, which is clear to those who have read this far.

There is something intimate about a marginal note. Intimate and discreet. Only the person who wrote the marginal note and the ones who gets their hands on the specific copy of the book in which it was written know about it. The marginal note often has the effect that both writer and reader feel obliged to reconstruct their train of thought and possibly adjust it.

That's the charm of it for me.

Much of what we include in any volume of our saga comes from

little surprises in the margins.
If anyone ever gets the idea to print the saga books, I hope they will provide wide enough margins. Then everyone will be able to use them in the way they want.
Discretely.

## Ektowomehns

*Do we tame the god of war?*

I already spoke about Wolfgang and Liberty and their contact journey with the descendants of the *Elysians* on Mars. They had not long returned from their visit to Elysiodomus. I had been leafing through my diaries of the last few years, looking for notes on what Liberty had regularly sent me by carrier wave and the personal testimonies since they returned. As I said in *Forward Mar(s)ch* the population had increased since the first generation and now lived in four cores, four dome cities. They used the same techniques for expansion and the creation of above- and below-ground living spaces our lunar engineers learned to use. In the early stages they had also been able to count on Earth crews for this. Now the automatic program of Terraforming was in full operation. That had started in the middle of hectoyear 120 on Mars, Ganymede and Europa. But the supervision of it had fallen silent when the disorganisation installed itself on Earth at the end of that same hectoyear. On Ganymede and Europa the supervision was restarted the following hectoyear but on Mars this started later.
There were intense discussions in working groups on Earth but also on Ganymede and on Europa about the specificity of Mars. I will not discuss that here. We have included our vision about the outer settlements in a sense in *The return of printed paper.* I mention it here only to frame the conversations that follow.

So this story begins on the first day of the mehns Ektowo,

when Catherine came to me and said: “Do you have time to talk to me about Mars, Europa and Ganymede? In two months, the team that Wolfgang is part of is leaving for the two Jupiter moons. We are doing the final preparations. And I would like to go through the script in connection with the approach to learning processes with you.”

“Of course,” I said, pushing aside the documents I was consulting about our ancestors’ Teacher-family period and the Esperanto movement. “Just remind me what the broad outlines are.”

“The first aspect has to do with Wolfgang’s observations. Remember that when they returned he explained to the commission that they had met a community on Mars spread over four dome cities. There is a clear difference between the standard of living in Elysiodomus and that in the three other dome cities. Although the original 70-year-old connection plan between possible new cities guaranteed horizontality, you now see a clear hierarchical phenomenon. Remember that Elysiodomus is locally referred to as the capital, the center, and that according to that logic the three other residential areas are called suburbs. The pioneers were all members of the most arrogant and wealthy families of *Elysium* but in the next two generations differences soon appeared. With the help of those who are educated in the way the old economy based on the belief in capital here on Earth, we have come to see that in the Martian community egoism continues to dominate over altruism. Solidarity bonds are weak and competition has created new classes or castes in the organisation of this small society of

about 40.000 individuals."
"Yes. The group of 10.000 or so pioneers who went to Mars was certainly homogeneous in one respect. It retained an unyielding belief in monetary and commercial exchange. Even before thinking about how to increase comfort in the domed cities, the main concern was establishing the local cryptocurrency and regulating it. Right at the beginning, when the first rescue team arrived, computer scientists were kidnapped and held captive, right?"
"Yes, and that was the second aspect that Liberty was talking about in the preparatory talks for a new journey, after the Jupiter journey. The abduction had peculiar contours and an even more peculiar denouement. But it is not about the act itself. One of the side effects was that we probably find here the origin of a myth that the families belonging to the moneyed aristocracy who became the first permanent residents on Mars, were banished forever by the new rulers on Earth. They have written a kind of new version of the Chosen People, persecuted because of the misunderstanding of the rest of the world. The distrust of everyone who does not live on Mars is strongly stimulated. Meanwhile, there is a strange dichotomy between the public call for armed defense against those who come from outside Mars and the way in which the ruling class flirted with the committee of which Wolfgang and Liberty were part."
I thought for a moment.
"The work crew has drawn up a character sketch of the group of Martian representatives, right? In a sense, the Martian society is a good illustration of what I call a totalitarian and colonising

society. This does not necessarily mean that the Martian community wants to colonize others. It cannot handle that, it is too small for it. It is more likely that it will colonize its own planet, as Terraformation continues. That will be the moment when the more serious conflicts will break out between families. If they maintain their model of society based on trade and paid services, with the cryptocurrency or any other currency, then the competitive logic will continue to exist, to the detriment of mutual aid. It is very possible that there will only be paid aid. And if there is a kind of free aid, it will only be the result of an imposed or negotiated compassion and not of a will to live together cooperatively. Furthermore, the families will start looking for mechanised or biological slaves. The representatives with whom the commission had contacts can be described as more arrogant and less ignorant. I would say they fit in the top left rectangle of ***the ignorometric window frame***, in the group with diagonal A5 I-5 to A3 I-3. The committee from Earth consists of members who can be found in the lower left rectangle of the window frame. I will not be far wrong if I say that their profile is inscribed in the rectangle with diagonal A-4 I-2 to A-5 I-5. I do not know how far you could go in profiling the Martian population living in the so-called suburbs. But there could be a different kind of situation here than when we on Earth started working with the Ignorants. As far as I know, the Martian suburbs are not inhabited by A1 A-5 profiles and given the origin of the inhabitants there are probably few positive I's or ignorants. In short, my reading is that you have a superior class, the already mentioned A5 I-5 to A3 I-3, and in addition

one or two subordinate classes. You certainly have profiles in the rectangle A4 I-2 to A2 I0. And most likely you will also find A2 I-5 to A0 I-3 profiles. I think that makes the whole thing a very unstable society. To put it in wolf language," I laughed, "you have too many *alfa's* and potential *alfa's* in the pack and too little *omega's* who assume the role of collaboration with the *alfa's*.

The reason for visiting Europa and Ganymede is partly due to the fact that the original human population on those moons consisted of approximately the same type of individuals as on Mars. And from the carrier wave messages we get an image of democracies in their early stages, so with profiles from the rectangle with diagonal A3 I-5 to A-3 I-3. I certainly do not want to dispute the usefulness of visiting the outer settlements, but I do not know whether we can learn much from Jupiter's moon inhabitants about how to work with the Martian community. Moreover, I would think it would be a rather strange idea to visit Ganymede and Europa with the intention of helping Mars, without involving Mars in this visit... something like that, I fear, only a paternalistic pluralist could come up with. Even if well-intentioned, it is an idea with an incalculable number of pitfalls."

"But are you saying it's not worth visiting Jupiter's moons and we should go straight back to Mars?"

"It is always worth keeping in touch with the most remote communities, both on Earth and in space. But I would recommend that the contact with the Ganymede and Europa communities to be seen as a visit that has to do with <u>them</u>, to express our interest in <u>their</u> community. In the course of the

conversations, you can of course talk about the visit to Mars, and ask if they have any suggestions for the Martian community. But I think it is good to be clear that it is not the intention to have Ganymedes and Europa to Work ***for*** Mars. Any anthropologist will tell you that that would be a big mistake. Any work with the community or communities on Mars will have as its starting point the desire of that local community and the invited communities — us, if possible — to determine *together* what one wants to see done. And that does not mean that we are at their disposal so that they can achieve what only they want to do, neither that they 'rank' under us to achieve a goal that we, as a kind of superiors in the matter, consider to be the best for them and also for us. Their goal may be something they want for themselves, but we do not want for us, and our goal may be something we want for us but they do not want for them. And the cooperation then consists in ensuring that the communities with divergent organisational models do not pose a threat to each other. In the short time I think that the challenge with Mars is to ensure the coexistence of a commercial society based on payment for products and services in one place with a convivial society based on cooperative cooperation in another place."

Catherine looked at me in silence. Her expression showed that she was thinking about what should be done. She stood up and said: "Thank you for this conversation, Dad, you have shown me clearly what we need to discuss among ourselves in the working group. We will come back to this soon."

She gave me a loving hug and went out the door.

Ten days later, Wolfgang, Catherine, my father and I were in the *spider* direction *Gwendolyn Brooks*. We had chosen one of the dining areas close to the lake, where we met with a creative chef to prepare and eat our meal together. We brought the vegetables we wanted to use from our respective gardens and our host had a lot of freshwater shells to help us prepare a meal that would be difficult to make at home.
The first part of our conversation was about the history of the lake and its ecological recovery. The environmental engineers had cleverly used the side effects of the Volcanic Winter that had been felt above the Tropic of Cancer to their advantage, which meant that the biodiversity of the lake rapidly increased. Cook Eriya Wambuzi told us some stories from the hectoyear 119. At that time, arrogant leaders of *zone 2* partly in collaboration with local arrogant leaders destroyed almost all life in the lake. Since the Rebuilding, the demographic pressure on the lake has decreased significantly. The rapidly increasing overfishing disappeared as soon as global consumption based on buying, selling and making profit disappeared. Furthermore, the ecosystem is now almost free of noise pollution as all shore connections are made by wind and solar powered boats.

After the meal, Wolfgang and Catherine were particularly interested in hearing Lev to talk about his experience with remote communities.
He began by saying, “I don’t know if I can be of much use to you. I joined the anthropogogues for a long time to work with communities that were far apart. These communities were mainly descendants of Ignorants. I had little contact with Elysian

descendants. I did, however, work with committees that discussed with the Elysians how they themselves saw the evacuation of *Elysium*. We also discussed support strategies for those who did not want to return to Earth."

Wolfgang asked: "But why were there Elysians who did not want to return to Earth? After the Volcanic Winter, the problem of overpopulation no longer existed. There was less habitable land, but the population had decreased greatly even in the habitable areas."

"Their hesitations were not necessarily about population density," Lev replied. "On the whole, there was a kind of mental block among the Elysian people as soon as the concept *cashless society* popped up. The majority of the Elysians could not understand that after the Volcanic Winter the almost entire Earth population refused to see the available flora, fauna, minerals and ores, as tradable goods according to the rules of the consumer market, which had existed until the end of the first decade of hectoyear 121 that is until the Bloomcampers moved to *Elysium*. So the Elysians found it healthier for themselves to move to other places with their concepts of market laws, tradable goods and capital. I might add here that there were families of arrogant ignorants who accompanied them on that adventure."

"But in the communities that remained on Earth, weren't there also people who preferred to build a new society with a market economy?" Catherine asked.

"Yes, why not? But it was a small group. And that is why I think that the anthropogical work in the communities on Earth was a

less difficult task than what awaits you on Mars. Here on Earth, learning projects and forms of convivial organisation were and are very different from one locale to another, but those who stayed had from the beginning a fairly good understanding and practical experience with forms of interaction that did not involve the buying and selling of goods or hierarchical value assignment."

Wolfgang asked Lev for some examples.

"Good. First of all, there was a general concern for a sustainable lifestyle, but preferably without suffering from it. We did not always find people in all communities who felt like fulfilling the tasks necessary for the community. In a sufficiently heterogeneous community, it is much easier to find the whole range of individuals who cooperatively care for the well-being of the community. Think of family doctors, or engineers, or technicians who find it fun and interesting to watch over the automatic energy supply. Think of those who would like to take care of the production of necessary electronic components or who would take on the non-organic waste processing, or organize the automatic public transport system…

Ignorants and Refugees had to rid themselves of many prejudices in order to search together for tailor-made solutions. On the other hand, it was remarkable how many people voluntarily took up heavy studies. For example, many started medical studies to become family doctors, surgeons or nurses. They became very competent in their chosen occupation, as soon as the competitive nature of the training disappeared. Before the Rebuilding, that old competition had of course

everything to do with the fight for the best paid positions, typical of a money-based society. Those who had remained on earth had the cumulative experience of at least two generations in very difficult survival conditions. That had brought manual labour and artisanal work back to a high level. And for communities that had owned only a few goods during the final phase of the capital-based society, it was a real revelation that everyone was completely free to develop any activity of their choice and was also encouraged to do so. Ultimately, globally speaking, there was the enormous pre-Rebuilding knowledge result of many years of high-level technology. Whether research and technological feats had only existed to serve the economic interests of a minority did not matter so much. The knowledge was there. The great work was to understand together that there is no such thing as a just hierarchy. Furthermore, it was important that everyone should see that there is no point in claiming certain resources and goods if one does not need them for the chosen activity.

What worked well was a basic understanding that anyone, or any group of people, could explain to the community what he, she or the group would like to do and what resources were needed to do it. The proposal and the reformulation of it almost always had a satisfactory outcome both for the person who brought it and for the rest of the community. As we still advocate today, things were put in negative terms. The starting point was always to find a solution, and that could be a compromise solution. The intention was that no one should suffer from a decision taken. For complex situations, such as the

use of minerals or recycled material, the Polipolitan Council was important, as it is today. *Where can we find the necessary gold, lithium, tungsten, ...*?', you know."

"Maybe we can talk about the meal principle for a moment?" I suggested to my father.

"Yes, good idea. Despite all the variations both within a community and between communities, there is certainly one thing you recognise everywhere on Earth. As you know, we always make our own meals everywhere, individually but very often in groups. That is not a coincidence. It is a binding element. We include it in all learning projects. With the end of the market economy, the market also disappeared that of the food. So we had to find forms of distribution for food that you can hardly grow yourself in your own vegetable garden, such as grains for example. As you know, certain crops are grown on a larger scale and automatically. We distribute the harvest according to the principle of fairness among the community. But earning money to support yourself is no longer necessary. That has an impact on the organisation of time. Buying meals from others, in order '*to lose*' as little time as possible to feed oneself became a redundant activity. All learning projects involved and still involve preparing and eating meals together instead of restricting oneself to what was prepared by others. This has immediate and enormous consequences for the sharing of food. We do not exchange food, we share it. We cooperate among all present to put together a meal for all present. And this is done on the basis of what each brings, either from our own production or from what was provided by the community. You

know this, as everyone on Earth knows it today. We can no longer imagine places where expensive and excellent meals are sold for a few, and cheap and tasteless or dangerous fast food meals for many, as we can see in old movies. The excellence of a meal lies at this moment precisely in what each person or group puts into its preparation. Places like this one here, where we learned to prepare something new with our host Eriya, exist everywhere, in every community. They exist everywhere, because everywhere there are also people creative with food wanting to cooperate with others to put together an artistic meal. On Earth, during the entire Rebuilding phase, the 'meal principle' was very important to deconstruct other habits, especially with descendants of Ignorants who used to have buying and selling activities when the world was still one big marketplace."

Suddenly, Grandma Emmy's stories came back to me about her conversations with her group partners. They were often about the interaction and how that deconstruction was necessary once you remove from an interaction the possible product that the people involved can buy and sell. But the working group that Grandma Emmy was part of saw the era of the market economy society with buying and selling as a perhaps necessary transitional phase between the era of the society of gatherers and hunters and that of the cooperative convivial society on Earth today. That intermediate society has been tested to its limits. It has given an enormous impetus to the development of very complex products. But its development was the result of an uncontrolled urge for power, control, and

possession. And that was the aspect that ultimately proved untenable. Grandma Emmy did not believe that this society had destroyed itself, as is usually said. For Grandma Emmy, it just reached its limit and that limit was the beginning of something else. Shortly before her death, she considered that there were sufficient conditions on Earth for the viability of both cooperative convivial societies that do not use money and for what she described as Bregmanian societies. When I had come this far in my memories, I said to my father: "Maybe Mars can go in the direction of a Bregmanian society, which grandma Emmy thought could be another social evolution, besides the evolution we went through?"

"It will certainly be interesting to understand how such a proposal could be worked out together with the mercenaries and the *'rioters'* I mean to have recognised in the descriptions and testimonies of those who have been on Mars recently," Lev replied. "The desire to destroy, to inflict pain, to obtain goods by force is a consequence of the belief in the money dogma. We often talk about that, when we see those films and series from before the Rebuilding. The vast majority of violent interactions that were signified by the word *crime* — the misact, the act that is wrong — had to do with appropriating goods in a way that was not seen as correct by the one who owned the goods. Therefore, in real life, safe environments were created with *Elysium* as a kind of end product as sometimes is said. As for Bregman. He lived in the middle of a fully operational model of demonstrated capitalist society. He showed experimentally that distributing money so that everyone had a guaranteed basis of

life almost always meant a drastic reduction in this kind of crime, not to mention the most arrogant environments. At that time, there was a branch within the social sciences called economics. It studied, among other things, the circulation of money to achieve certain goals. What often worked well with microcredit, often went wrong with big capital. The less ignorant as well as the ignorant *arrogant* are situated more in the sphere of big capital than of micro-credit. Copying to Mars what had good results here on Earth in communities having less reserves against the loss of money and where Bregmanian strategies were used is perhaps possible but perhaps also difficult. On Earth, the mercenaries and the more arrogant '*rioters*' were o, I might say, already somewhat filtered out."

I looked at Catherine. "As I told you a week and a half ago, I don't think we're going to find the answer to how to work with the Martian community on the moons of Jupiter. But it could be very interesting to learn with those communities. What we're receiving on regular basis by carrier wave seems to indicate that they do have a diverse Bregmanian approach. One hypothesis could be that the communities that ventured the furthest had more pioneers with a sense of adventure. Even if there was some experience of interplanetary travel within our solar system at that time, the risk of isolating themselves on moons of Jupiter, and why not Saturn, was much greater than settling on Mars. It may therefore have been easier for them to reconsider limits and forms of organisation. If only because of the difficulties of communication."

Wolfgang smiled. "Yes, we know that. Even with TWIST and

carrier wave techniques, an electronic signal to Jupiter and back still takes between 70 and 104 minutes, to Mars it is only 8 to 28 minutes. Of course, in extreme and rapidly developing disaster situations that makes no difference for any automatic system even with back-up instructions at the lunar bases, with permanent access via a stationary artificial satellite. But, as we say among spacecraft pilots, the difference between sending corrections to Mars or to Jupiter, in non-fatal critical situations, is a bit like the difference between moving from the lake to the Library by spider or moving from here to uninhabited areas by semi-automatic vehicles."

"The pioneers on Ganymede and Europa will not have been concerned only with making dome cities habitable," I continued. "Perhaps there was less work on Ganymede, because automatic Terraformation had already undergone extensive attempts there, when the team of Vitor Hunt and Chris Danchecker excavated there in hectoyear 120. Pioneers and descendants may have had more time to take care of their model of the necessary cooperation for collective survival. There too, the vast majority of the population came from *Elysium*. Yet we find that one in four Earth volunteers to participate in the first post Elysium phase decided to settle there permanently, while ***all*** volunteers from Mars returned to Earth as soon as they could."

"Everything you tell me is quite consistent with the other information that we have through the Polipolitan Council and that can also be seen on any digital console of the Central Library," Catherine said. "Generally speaking, there are three models of society circulating today: the cooperative convivial

society without money, the Bregmanian cooperative coexisting society and an adapted capitalist model. The relations between the two communities that I mentioned first are dialogical in nature and at least on Earth also pluralistic. One of our hypotheses regarding the difficult relations with and on Mars is that the Martian communities themselves are not necessarily the source of concern. On Mars, there is clearly a hierarchical society. Those who have the power, including those entering into dialogue with us, seem to have difficulties with one or more communities that they claim to govern. Without them telling us outright, that is the message that we think we hear."

"I can agree with that," I remarked, and continued: "That is why I am inclined to say that part of the strategic proposal can be found in the past. Is the intention to reduce or eliminate the tension between the groups? In that case, the ruling caste will have to agree to the statement that they are part of the problem. Furthermore, it seems to me that a clear definition of the learning communities on Mars is necessary if the matter evolves Earth volunteers willing to be part of those learning communities. In their composition and management, they will have to be isomorphic, not with the form of society that one has, but with the form of society that one wants to achieve. And that is why everyone will have to be able to draw scenarios in advance. Not only the leaders, not only the communities that are marked as restless, but everyone. I am very curious about what you will bring from Jupiter and what we can learn from it, but even more about what the next interventions with Mars will bring. In the meantime, here, among us, I have no doubts. In

order to tame the god of war, we will have to tackle what feeds him: the possession symbolised by money."

*Note to the edition of 122.25.*
*Alberto died suddenly in 122.22 at the age of 69. This was during the third year of joint work with the Martian communities. We supplemented volume 13 of our saga with some information that reaches us through the voluntary committees. In some of these, Liberty and Catherine are still active.*

## Newnomehns

*Anthropos, from co-management to co-authorship*

Another celebration of growing old… this time for Dulan. We were once again on our way to meet the birthday boy and his other friends at the house he shares with Liberty. We were on the pink North-South line, heading *hub Michel Foucault*. On the platform of *hub Marta Nussbaum* we saw several familiar faces. As soon as the door of the GAT-vehicle slid open, Halona entered the carriage followed by Catherine who accentuated her seventh month belly with a wide dress. Pablo and Sayen accompanied them, laughing hand in hand. When they saw us, they sat down next to and opposite us. Maria took advantage of this to ask Pablo and Sayen about the new house.

"It is one of the three houses that we had already chosen for ourselves as the most suitable. The garden is a bit smaller than the other two. Maybe that is why no one else was interested," said Sayen. "But there is a huge rain barrel and the vegetable garden is very well maintained. There are still a lot of vegetables that are almost ready to be picked. The house became vacant two months ago when the residents moved to Arqueopolis. The neighbours have been taking care of the vegetable garden together. We understand that the house has been occupied in recent years mainly by fellow equihabitants who did not intend to stay in Bibliopolis."

"And are you also planning to leave Bibliopolis?" I asked.

"We really don't know yet," Pablo replied, "I haven't decided for myself whether I want to stay here or to return to *zone 3*. We do

talk about what we want to do, Sayen and I. Because we definitely want to stay together, that's a foregone conclusion."
Sayen laughed and said "Anyway, Alberto, we don't plan on leaving you until the saga is completely written. I'll try to persuade Pablo to travel to *zone 3* once the project is completed. I would like to know the places where he grew up. I would also like to know personally that group of anthropogogues who work with descendants of those farmers and ranchers who, before the Rebuilding, had set up the school of labor for their children, according to the ideas of Pistrak."

In the meantime we reached *Michel Foucault*, end-*hub* of the line. We walked the short distance to Dulan and Liberty. Catherine came to hang on my arm. "Have you thought about your welcoming speech for your grandchild?" she asked, laughing.
I looked at her belly. "My own belly is already tickling a little, I admit. I've been thinking that they'll have to find another curator for the JCD Space once your baby starts visiting the grandparents. Just think about it, I can imagine all the adventures we'll have together in Central Park. But a welcoming speech…"
Halona came to cling to my left side and said: "well, almost-grandpa. Do you have a revelation about the near future? We are counting on you, not only for the intellectual development of our offspring, but also to clean shitty bottoms."
I laughed. "Cleaning a baby's bottom is something you never forget. But I don't hide the fact that my enthusiasm is more for searching for children's books in the Central Library. And I've

also asked Paula, David and Wolfgang's grandmother, for suggestions."

We arrived at our destination just before the daily rain shower, typical for this time of year.

"I was sitting here quietly drinking a glass with Liberty and suddenly I have six co-authors of the Magister-Auctor saga on my leg. I fear where that will end," Dulan joked, after opening the door for us. "Halona, we are in the minority."

"If co-authors of the saga is the criterion now and here, yes, then we are in the minority," said Halona, "but if as a criterion you chose '*is less than 40*' then suddenly it is Alberto and Maria who are the minority. If we use place of birth as a criterion, then Pablo and Sayen are in the minority."

Catherine asked: "Are you saying that minority-majority is a very superficial dichotomy, which only exists after someone has determined a simple criterion?"

"Yes," Halona replied, "minority and majority are nothing but a very crude classification. One quickly creates two separate collections of people who differ from each other in everything except that one characteristic that was arbitrarily determined."

Dulan agreed: "And to determine those criteria we use words to which we ourselves often do not give any other deeper meaning. That does not mean that other people, especially those who are put in the minority by the criterion, cannot see underlying intentions in them. Especially during the year 120, accusations flew back and forth. Although I think you can look at the matter differently. Before the Rebuilding there were often whole yes-no discussions about whether a word was 'politically

correct' or not. The underlaying topic of conversation was not even discussed. Differences of opinion and differing points of view remained undiscussed. In a hierarchical world, a conversation alone would of course not remove the offensive nature of a number of situations. In our case, Halona immediately clarified the criteria, after my first remark. Criterion is criterion. And that is a position, a statement. If you do not know exactly the reason for the position, then there can be difficulties. Is the intention only to make manageable collections? Is it a classification or is there an attempt behind it to establish a hierarchy? Does someone or a group want to maintain or gain a position of power? Representative democracy was a fairly common form of government in many nation states prior to Rebuilding. The typical comment in that form of government was *'The majority decides'*. This attitude showed a certain aggressiveness. Why? Because in most cases the majority was represented by political leaders who were part of a party that got more votes at a given moment for a given time. These parties in turn were often no more than an organisation of a handful of people who differed in almost everything except one aspect. They were part of the leading structure of that party. When you asked them why they were members, they often quoted very different parts of the party's program. Where ethical development and pluralistic attitudes are concerned, *'the majority decides'* is, I think, an empty phrase."

Meanwhile, Dulan's parents arrived. He interrupted himself to welcome them.

Liberty interpellated her partner: "Without knowing whether I

am part of the majority or not, I propose you suspend your speech for a moment and help the people who want to make something to eat or drink. Don't you think that is a good proposal?"
I laughed. "In the hectoyear 120 of political correctness, you would have been accused of manipulation immediately. But if I may say this again. It is significant how we changed the rules of conduct even for simple things, like a friends' reunion, during the Rebuilding. The collapse of the globalised food industry and the end of the commercialisation of leisure created new habits. And those habits were quickly and easily adopted. A group meal starts with what each member of the group picks from the vegetable garden or chooses from their personal reserves and brings. Everyone brings something. In many cases, the group cannot predict what the available ingredients will be. In general, that stimulates creativity. Every meal planning is a short-term project. Co-authorship also emerged in group meals."

When we were all seated at the table, Dulan's mother, Inês, began by saying: "Co-authorship. The long period of resistance to its realisation is an intriguing aspect. I observe a number of variations of this resistance during the last hectoyears before the Rebuilding. Often, people did not accept a realisation was the product of joint work. The preparation and commercialisation of a dish is a good example. The production of tools and scientific research are two other clear examples. Individuals, in some cases a collective, had a hard time when they could not claim authorship. The concept of authority probably plays a role here. People confused frequently authority with authoritarianism. It

therefore sometimes happened that a group officially preferred to place authorship in the hands of a figure who was not even part of the group of co-authors. In this way, the group could assert its authority without mentioning all the names of the authors."

"Exactly," I said, "and to continue that thought… The world of property and power provided a common perverse variant. Only the leader of a team endorsed a product. Co-authors were sometimes mentioned somewhere, in an acknowledgement or an introduction. That was the practice in all sectors of human activity. Something apparently changed in scientific research during the year 120. But at that time, mentioning co-authorship did not necessarily have to do with an ethical concern about effective authorship, in my opinion. The complex nature of the object of research, or the foreseeable controversy because of the publication of an article, led to group publishing. It became a form of collective shield in confirming or refuting a thesis to protect oneself against sometimes violent attacks, when proposing a completely new paradigm, for example."

Dulan frowned. He said, "Throughout history, we see time and again how researchers and scholars claim authorship of something alone. Altruism or egoism? In very exceptional cases, publishing a group work individually could be a kind of protection for the others. A form of protection to avoid others getting involved in potentially dangerous polemics. But much more often we saw disputes between who claimed first authorship just to get the laurels for recording a certain fact, or to be recognised as an authority in a certain field. The market

economy required that authority to climb the hierarchy. And that was necessary in order to convert the surplus value received into money."

Dulan was silent and Inês said: "The money-rewarded authorship reminds me of another variant. We have all heard of the fairly common activity of ghostwriting. Before the Rebuilding, these were writers who wrote on behalf of others. The clients gave their name to the work and retained the credits and often the copyright. It was a paid service, the selling of a skill. Usually the commissions came from those who had no time or writing experience themselves but wanted to publish fiction or a scientific work, often with autobiographical elements.

The use of a pseudonym was something else. Those who were threatened or felt threatened preferred to use a false name than to hide in a group. Perverse was the era in which women gave up a man's name in order to gain acceptance as an author or researcher. Sometimes it was simply a matter of choosing a commercial name. Finally, there were authors, especially novelists and poets, who chose someone else's name out of admiration or as a tribute."

Pablo nodded. "I know Pablo Neruda did. But I would like to mention two forms of group authorship. One is what I would call effective co-authorship. The other is collective authorship, which uses a usually fictitious name for the group.

To begin with that second group. There have been groups of authors who, for various reasons, published under fictitious names. I am thinking of a well-known name in the France of

*Erebúm*. N. Bourbaki was a fictional mathematician created by a group of young French mathematicians. They did so, as they themselves said, to provoke the sclerotic 'French mathematics'. They based their work on German mathematicians. The group started between the two wars in the first half of hectoyear 119. These wars made the French and Germans enemies. The intention was to build a new axiomatic approach to mathematics and making use of the set theory. The fictional mathematician started his career as N. Bourbaki (where N. stood for *Nemo* of *Nobody*). Later, the proper name Nicolas was adopted out of necessity. After that a more complete biography was needed to publish in specialised journals. Nicolas Bourbaki thus became a professor at the university of a fictitious State.

And then there is also what I call real co-authorship. Even before the Rebuilding, this sometimes occurred in scientific publications, for the reasons that Inês…, I believe…, indicated." Pablo looked at Dulan's mother, who nodded. "Reports, historical descriptions and other works somewhere between science and story also often received effective co-authorship. In pure fiction it was and still is rather rare to speak of publicly signed co-authorship. Think of novellas and novels. Paulo apparently liked to read police novels and had an example in his library. It is a collection of ten social critical police novels by a Swedish couple, Sjöwall and Walhöö.

Co-authorship is more common between partners before the Rebuilding. But often these duos wrote under pseudonyms, like Elvis Peeters or Nicci French for example. As far as we know, group fiction was rather rare. Of course, I am not talking about

collected stories or anthologies of poems with contributions from different authors, but about books such as *Caverns*."
Catherine said: "I always liked that history of Nicolas Bourbaki. My own personal fantasy is that that group of mathematicians were inspired by the co-authorship of most of the Sacred Books."
Pablo and Sayen started laughing.
Pablo said: "The mathematicians made Bourbaki the authority of reference, as the writers of the sacred books did with the figure of God? Is that your idea?"
Catherine replied: "Yes, more or less. Of course I know that it is a more complex situation. That is why I said fantasy. But still… Let us begin with the Abrahamic religions. Look at the authorship of the whole of the Holy Books of the Jewish religion, often referred to by the name Torah. I am talking about the Tanakh, the Mishná, the Talmud, to which the Midrash was often still attached. If I remember correctly, the Tanakh was composed of three groups of traditional stories about the origin of the world and man, which were passed on orally from generation to generation for a long time, before they were written down. That collection of stories corresponds more or less to the Old Testament of the Christians. The Talmud was written after the birth of Jesus. The texts are written by a group of co-authors who speak in the name of the Divine figure and reveal the codes of conduct that those who belonged or wanted to belong to the Jewish community had to adhere to. These authors are separated in time from those of the Tanakh. But they all presented themselves as the scribe of an authority, the scribe

of God. And they had the task of writing down all the messages for the chosen people."
Dulan interjected: "That is a very concise interpretation of, as you yourself said, a complex story, but go on."
Catherine continued: "I will pass on to the other Abrahamic religions. I have already spoken about the co-authorship of the first part of the Christian holy book. Broadly speaking, the Old Testament was a takeover of Aramaic, Hebrew and ancient Greek texts. To this whole was added the New Testament. It is composed of episodes from the life of Christ and the account of his teachings and actions. In the Christian world there was a consensus that this part of the holy book was originally written in Koine Greek. For a long time there were heated discussions about the authenticity of texts and translations. You often found scribes who wanted to return to the source. In my opinion, that *'back to source' is* a flexible concept, because most sources were not ***the*** source but transcriptions of oral accounts that have been handed down. In the case of the New Testament, this was in fact often incomplete transcriptions that have been preserved since hectoyear 100. For the Old Testament, the concept of original text is even vaguer. It should therefore come as no surprise that there are different canons between the various movements of Christianity when it comes to the Old Testament. The New Testament is said to have been recorded in 103.67 (367 AD), although minor changes were introduced after this. The version confirmed in the council dates from 103.93. The sacred texts are choices of those who considered themselves to have the authority to make that choice. Here too, authors and compilers

claimed to work in representation of the divine figure. For some texts there are identifiable authors, for others not, but they were all chosen and compiled by those who considered themselves to be experts guided by God. An APA bibliographic reference would look something like this: 'God (org.), 103.93. *Holy Scriptures*. Hippo: Council'.

To establish the true divine orientation was certainly not an easy task in the Abrahamic religions. Could it be that someone had added his own interpretations to the original meaning of the messages given by recognised messengers to recognised recipients? Could it be that much was lost in translation and adaptation? Were these the questions that arose in another prophet after periods of fasting and meditation? Was he so disturbed by this that he could announce that he had heard God's word again? And so, some 250 years after the establishment of the Christian canon, a new religion arose. Islam was based on the book known as the Koran or Qur'an. The community of believers adopted the version written in classical Arabic as the Holy Book, the book of God's word. This was supposed to be the language in which the messenger Gabriel had spoken the word of God to Muhammad at various times. After the prophet's death, a group of scholars collected the various fragments memorised and recited orally into a single document. You would talk about some kind of ghost writers *avant la lettre*. What I find interesting is that it is assumed that the previous messages of God could have been distorted by men. This shows that people were very aware of human activities such as disinformation and manipulation. It also

explains why there was opposition for so long to translating the text as originally recorded by scholars. As had happened with other sacred texts, translation would mean adaptation, even reinterpretation, if only as a result of the differences in vocabulary and grammar between the original language and the receiving language."

Pablo intervened again: "Delun could help us here. In any case, Catherine has given us a good picture in connection with authorship and co-authorship of Sacred Texts. I say Delun, because he spoke to me about other groups of religions. If I remember correctly, he told me that among the Dharma group, the Vedas were mainly transmitted orally. Certain tribes, Brahmins and Pandits were not very interested in giving up the power that the knowledge transmitted orally from generation to generation gave them... Hence the resistance to a written version of the Vedas. It must also be said that for this group of religions one cannot say that there is a word of God in the sense of a precise dictation of the transcendental figure to the intermediary. Within the Dharma religions, the Buddhist currents show interesting aspects. In some of these currents, Buda is a human figure who is at the basis of a non-theistic philosophy of transcendental spirituality. Here, for full spiritual development, no masters are needed, but a gradual personal development towards distancing oneself from the material.

The one said to have the most influence among the Tao religions is *Tao Te Ching* of *Daodejing*. It would be by a single author, Laozi. However, the most likely scenario is that it concerns texts by different authors, but all attributed to that philosopher of the

hectoyear 94. You could say that the text is a kind of guide for a philosophical-religious code of conduct. *Tao* literally means *The road*. Delun therefore once remarked that Escrivá, founder of a personal prelature within the Catholic Church called Opus Dei, might have spoken Chinese. He said that because one of the better known works of that priest is a collection of 999 short reflections under the title *The Way*. Maybe it was *Tao* was for him a later update of the word of God. Older than the New Testament, yes, but much younger than the Old Testament…"
Catherine smiled. "Now it seems as if I am hearing Paulo Demeester. Among his books we found a SF series in Dutch, one of the languages he spoke. The main character of the series travels around the universe to find someone who can help save the Earth, which seems doomed by general pollution. The work was written in the decade of 119.71 by Félix Thijsen. The author calls upon a kind of universal transcendent presence. This creates the initial conditions for human-like intelligent beings to develop. After imprinting some basic instructions, a kind of 'primordial sign' the presence leaves the beings to themselves. According to Thijsen, the Divine Plan is too busy and has no time to return to what it has already set in motion. Paulo wrote in the margin: *'I revealed to you what you needed to know and now, bye-bye, have run, I leave for other places. Without looking back. Dixit Him, somewhere between 500 and 300 B.C.'* It's not very clear what Paulo himself thought, but apparently he found Thijsen's version funny."

Later, Halona asked: "Can we say that, during human history, cooperation or co-management turned into collaboration and

that this was presented as a positive evolution in line with the fable of social Darwinism? Was there anyone who said that it was in the line of evolution itself that cooperative knowledge-gathering necessarily ceased to exist? Did the emergence of prophets who wrote or had written what a divine figure imposed on us mark a new phase, a progress from primitive to civilised?"

Dulan replied: "Perhaps it is not that straightforward. After an era of learning processes we can describe as collective and cooperative came an era of instructed routines in which a class of knowledge keepers was established for instruction. Only when, at various points in history, forms of democratic government occur, does it seem that there is also room for co-governance, but then only in terms of the rules dictated by those who exercised power. In democratic government, the Achilles heel was always representativeness. I think that the blurring of the concepts of legislative power and executive power was not only due to a lack of co-authorship but above all to the conscious ritualisation of the management of power by those who held the power."

I said, "Co-authorship seems to take cooperation to a different level than what the original cooperation was in the history of human evolution. Now that money has disappeared on Earth and with it the property relationship between rich and poor, we know very consciously that we can use our life time more and better for intellectual and spiritual cooperation because we have the common ability to manage automated processes with autonomous machines."

Dulan looked at his parents and said, "I know Alberto rarely speaks about his '*Said and Written*'. He usually says that what he wrote is written and that whoever wants to read it can find it. I think we will easily agree that for everything he wrote he uses institutional anthropogogy as an educational approach. He updated the ignarometric framework and tried to refine the relationship between social analysis and dialogical learning. One could say that dialogical learning as Alberto sees it, shows aspects of a form of ethnography in which the group under study actively participates in the research. The relationship between the will to learn and education becomes clearer with this simple model of social analysis."

Liberty looked at me and said, "I enjoyed reading the essay you recently sent out about how learning communities are changing the relationship between *ego* and *altru* experience. In it, you wrote that co-authorship simply consists of the conviviality of writing together and that this is only possible when it is not necessary to worry about one's personal position on the value market. What was the exception before the Rebuilding became the rule afterwards."

"Too much honor," I sighed. "What I write seems so simple that I am almost ashamed to feel the need to write it. For me, collective and individual learning projects are the core of institutional anthropogogy and the basis for co-authorship. *Anthropos* reveals itself through the differentiation of work in any project and for that a balance between altruism and egoism is needed. Permanent co-authorship is one of the tools for the institutional society. This kind of convivial society needs after all

cooperator councils that analyse together, whereby the *non-hostilities principle* is applied. Hence the importance of guiding collective or individual learning projects in learning communities."

### *(Ju)piter and the wolf*

It was a few days before Wolfgang's departure for Jupiter. He had planned a farewell dinner with his brother on their birthday. David told me why. They would not meet for the next five years except in asynchronous video messages. He explained to me that they were planning to stay on the moons Ganymede and Europa for about six months. But the outward and return journeys together were still good for a four-year trip. And, David explained to me how this was already a big step forward. The engineers fascinated by space travel were now really starting to make progress in the *TWIST* propulsion of spacecraft for interplanetary travel. That had to do partly with the input of the work with Victor Hunt a hundred years ago.

Since the original *Elysium*-emigrants had moved so far away, now finally a new real meeting could be considered. After 121.65 only one small group of volunteers had returned and until today only recorded messages had been exchanged. A normal conversation was not practical. Even when we are closest to each other, it still takes a little over an hour to hear the answer to a question asked.

In the meantime, it is common knowledge that the spacecraft that will be used by the team that Wolfgang is part of was built entirely in orbit around the moon. It will never descend to the

surface of a celestial body or have to take off from it. This gives a lot more freedom for the construction and materials used. All the friction phenomena when entering an atmosphere and problems with different gravitational forces disappeared. The ship has three different pendulum craft that are adapted for different types of atmosphere. I am not an engineer, so I know about as much as any layman despite all the efforts that Wolfgang and David continue to make to explain to me the principles that make the construction and propulsion of modern interplanetary spacecraft possible.

I was thinking about all this as we moved along the blue East-West line of the GAT towards *Nicholas Tesla* after having switched at *Al-Khwarizmi*. Wolfgang and Nadia live nearby that *hub* in a community house with a group of young people obsessed with technology. They had reserved the common garden, for our afternoon meeting with parents, grandparents, cousins and nieces. When we arrived, accompanied by David and Nídia, Erika and Ondjoy, Chaytan and Kate, Kendi and Paula were already there. We had just provided ourselves with an aperitif when our daughters, accompanied by Dulan and Halona, also entered.

Nídia is David's partner and twin sister of Nádia, Wolfgang's partner. These four can really be a model for everything that people say about real twins...

It was the first time I had the pleasure of meeting the twin sisters. They apparently had about the same attitude as I did towards birthdays, except for this atypical year 122.08. They were almost never present at family gatherings on Wolfgang's

and David's side.
"So, Wolfgang and Nádia are going to Jupiter and David and you are staying here on Earth. Or do you also have this irresistible urge to visit other planets?" I asked Nídia.
She laughed. "All four of us love adventure and discovery, but David and I prefer to make those discoveries on Earth. We're leaving soon with a team to uninhabited areas to do excavations under the ice sheet at the height of the former city of Moscow. We're going there at the request of music lovers. They want to know if there are any original documents and old recordings of Prokofiev's work."
David came over and said: "Alberto, do you remember that conversation about the meaning of names, with Halona? Now we couldn't help but play with the idea of the meeting between Jupiter and Wolfgang. Nídia and I came up with a new interpretation of one of Prokofiev's better known works. That would be *(ju)Piter and the Wolf* to be named."
I laughed out loud and called Halona and Catherine over: "Hear the real story of Wolfgang and Jupiter!"
Not only Halona and Catherine came closer. A circle formed around Nídia. She said: "This is the story of a planet and a little boy. I will call the planet Piter and the little boy Wolf. Piter liked to act contrary and tease the old Sun that had created him. One day Piter received a message of squeaking waves, it sounded like the whistling of a little bird. The message spoke of the great hunter Mars. He was bothering animals in the interplanetary forest. In order to hear better what the great hunter was planning, Piter opened the barrier in the asteroid belt that day.

Messenger tele-duck escaped through the opening to waddle to Earth where *Terra*-bytes of information were waiting for him. This irritated the grumpy old Sun so much that he erupted in violent electronic storms. But the barrier remained open. As Piter investigated what was happening, you could hear sounds, just as if a little bird were exchanging information with tele-duck. Piter suddenly saw the impending danger. Silently, like a cat turning to her prey moves, *Ceres* crept toward the information exchange and threatened to interrupt it. '*Watch out*', shouted Piter. Messenger tele-duck evaded Ceres, but, blinded by the Sun, he was captured by Wolf who wanted to squeeze all the information out of tele-duck. Piter was worried. Wolf could exert great pressure and extinguish tele-duck. He threw out a gravitational line. Wolf remained stuck as if bound by a cord. But Wolf did get the opportunity to view all the Terra-forming details on two of Piter's friends, Europa and Ganymede. He was so fascinated he did not see the danger that was now coming towards him. Hunter Mars had seen how Piter held Wolf and wanted to use that to kill him. But Piter was vigilant. He equipped Wolf with everything he needed to convince Hunter Mars that working together was better than killing. Wolf was given access to Hunter Mars' garden and together they worked on their new form of interaction. They also recorded collective memories to pass on to the next generations. And so hunter Mars was no longer a threat to Wolf. Piter looked over the fence regularly to make sure that neither Ceres nor any of her sisters were threatening messages and messengers. And together they tried to soften the old Sun's evil nature. The end."

With laughs and smiles, the bystanders gave Nídia a spontaneous round of applause.

Wolfgang looked at David: "Prokofiev would never have imagined that the new world and the new relationships he wanted to symbolise with his musical story would take that form after the Rebuilding. And he would probably have enjoyed it more than his arrogant compatriot and leader who died on the same day as he did. In the meantime, I hope that both our teams will have much success."

"I love the idea of working out memories together," Kendi began. "The basis for memories is knowing where something happened and recording the different versions of what happened. And what vision do we give to the *Non-Place,* to Utopia? Because we don't often connect memories with the future. We can talk about now and today, or about yesterday, only giving a different version of what happened. Isn't History the retelling of stories because the retelling of stories fixes memories? Do disasters have to happen that destroy memories to make room for new Non-Places with different stories, with a different way of looking at the past and present?

History, like a story, has authorship attached to it. Something was written. Then what was written is read or heard. That makes History very dynamic. I remember reading from Ricœur that a text, whatever the writer's intention when he wrote it, has a specific character trait that far exceeds the social conditions in which it was first written and read. There are an almost unlimited number of possibilities for reading a socially situated text."

“I don’t know if I followed your reasoning completely, Kendi,” Erika said. “But you were talking about *Utopia*. And I want to say something about that, if you’ll let me. I subscribe to the idea that utopias are written in function of the historical moment in which the author is writing. We can go back far into the Western pre-Rebuilding period and place the works of Plato, Zeno or other ancient Greek philosophers in their time. We can see the close relationship between the image of women in the hectoyears 113 and 114 and *The City of Ladies* by Christine de Pizan. We know of authors in the Eastern World with texts about Non-Places. For example, Al-Farabi is said to have imagined a kind of ideal society when writing a parallel history of Medina. And in *The source of the peach blossom* Tao Qian tells of a fisherman’s encounter with the descendants of those who fled the political instability of their time and established a community in a cave. A kind of premature *Paradise of Books*. This is clearly a *Non-Place*. They even warn the fisherman that there is no point in trying to find the place again after leaving it. And he and other fishermen experience this too. Despite marking the route, no one succeeds in reaching the place again.
Everything points to the fact that Thomas More coined the word *Utopia* in 115.16, meaning *Non-Place*, when he gave that name to the island where the action of his political satire takes place. And that is characteristic, as I said. In many works belonging to utopian literature, you can quite easily see how the author gives a description of the facts of his time that differs from the official version validated by those in power. That other view can be a form of ‘*wishful thinking*’. In Thomas More’s work, private

property disappears. But every household does have two slaves. Groups of families take turns preparing and delivering meals. Believers of different religions are very tolerant of each other. Atheism is tolerated but strongly discouraged. On the island of *Utopia*, it is thought that atheists do not accept the laws of Earth because they do not believe in the reward after death. Therefore, they can be a threat to the social organisation of the island. I do not know if this is relevant to your saga, Alberto, but the first edition of *Utopia* was printed in Latin in Leuven.

In *City of the Sun* Tommaso Campanella describes a theocratic society in which men are all equal. But women and children are common property. A private fact in Bacon's *New Atlantis* is that engaged couples may look at each other naked before their marriage, mainly to see if either of them has any defects.

Influenced by discoveries in the field of astronomy and the continuous religious wars in his time and space, Godwin publishes in 116.38 *The man in the moon*. Godwin is a contemporary of Kepler and Galileo. He adopts the idea of the plurality of worlds to write his own view on religion and social organisation. A few years later Cyrano de Bergerac writes *Comic History Containing the States and Empires of the Moon.* The narrator manages to travel to the moon, where he engages in a discussion with Godwin's Domingos Gonsales about the futility of the concept of God, the fact that human beings are not immortal and do not possess souls.

In much of the utopian literature of the hectoyears 116 and 117 the emphasis is on the *Non-Place*. This *Non-Place* allows the writer to use his imagination and ingenuity to criticise certain

aspects of the society in which he lives without directly questioning the vertical organisation or class system.

Winstanley idealizes a Christian society in which private property and wages no longer exist *The law of freedom in a platform* in 116.52. Like Campanella, his reflections take on macho contours. In his case too, there is talk of common property, including that of women. Incidentally, the disappearance of wages and private property does not imply the abolition of property in itself or hierarchy.

Later, we see appear *Non-Places* without money during the hectoyears 118 and 119. In 118.88 Bellamy envisions a cooperative Commonwealth in *Looking backward*. He was a contemporary of Karl Marx and was influenced by the Marxist analysis of economics and labor. Two years later William Morris published *News from nowhere*. This book could be read as a more general critique of the society in which William Morris lived. The story is about William Guest. He is an outsider visiting the United Kingdom (*zone 2*) somewhere in the future. There he befriends the couple Dick and Clara. They play the role of information source and also bring William into contact with others. There is Ellen, among others, but she mainly meets William Guest to learn more about how his own society works. William also gets to know older friends of the couple who experienced the transition from his society to theirs. In the *Utopia* that he describes, the school is seen as an institution that controlled children. That is the reason why it had to disappear. When William questions one of his contacts about the school, he answers: *School? Yes, what do you mean by that word? I don't see*

*how it can have anything to do with children. We talk, indeed, of a school of herring, and a school of painting, and in the former sense we might talk of a school of children, but otherwise,' said he, laughing, 'I must own myself beaten'.* The visitor then learns that there is a certain reluctance to introduce children to books and book knowledge too early. William Guest's new friends speak of education, derived from the root *to bring out*, which means to surpass oneself, to advance oneself. They claim that it is more important for children to spend their time and play with other children and adults than to undergo education and instruction.

There is a fair amount of emphasis on the absence of money, but it is not clear what effect its disappearance had on the form of government. *Nowhere* is a full democracy. Global agreements are hardly necessary. The discussion about the democratic model has more to do with the criticism of the way the British Empire is governed at the end of hectoyear 118.

Modern capitalism, supported by industrialisation, is in full swing when William Howels writes in 118.94 *A traveler from Altruria.* In this he contrasts altruism with egoistic individualism. *Altruria* money does not exist either. Labor is better distributed among the entire population and all basic needs are universally available.

*Men like Gods* by H.G.Wells proposes in 119.23 a moneyless society. There is no private property in *The Dispossessed* by Ursula Le Guin in 119.74. In 119.82 Hogan writes *Voyage From Yesteryear*. Contrary to what has effectively happened in the last two hectoyears, the population that could stand for the *Elysians* remained on Earth, without losing control over the Ignorants.

The ruling class sends embryos into space under the watchful 'eye' of robots. You can see them as the population that fled to *Paradise, Pearl* or *Last Rose*, although they did do it consciously. On the distant planet Chiron they developed and from this society based on Knowledge in which money and property were meaningless concepts. The re-encounter takes place five generations later, when the Earth rulers try to colonize Chiron. That mission fails and most of the newly arrived colonists integrate into the existing society, while the spacecraft of the more aggressive attackers is destroyed."

"May I interrupt you for a moment," Catherine said. "Are you talking about James Hogan, the spiritual father of Victor Hunt? You know, the scientist who supposedly discovered the Ganymedian civilization? I ask this question in connection with a detail from the biography of Fernanda Mestre, great-granddaughter of Catherine Demeester and grandmother of my grandfather."

"Yes, I'm talking about that James Hogan. Did you know that he put a lot of Utopias on text? I'm almost done with my overview in which I may not forget *Bolo'Bolo* by Hans Widmer end of hectoyear 119. It is not difficult for me to link the *Sila*-principle to some of the principles in our communities and Polis."

"Now I'm going to interrupt," Ondjoy said. "Wolfgang, you should read *Bolo'Bolo* before you arrive to Jupiter unless you've already read the book. Widmer talks about small communities of about 500 individuals. That's pretty much what you'll find on Ganymede and Europa, and in the dome cities of Mars. I've heard that those dome cities are still in fairly independent

neighbourhoods or *districts* have been split up due to the delays in Terraforming. Some of Widmer's ideas may be debatable. About *Sila* he says: '*Since money no longer exists, strangers can join any collective (*bolo*). There they receive care, food and housing. The welcoming self-isolation principle is described as* Sila *in the* asa'pili *language. It is not a systemically imposed accepted principle, but is simply the result of a global balance. The good reception of travellers is important for all b*olo*, because in this way news, knowledge and ideas circulate, but also the reputation of each* bolo. *This confirms the trust placed in a collective and its ability to build sustainable relationships with other communities*. Perhaps a similar idea can be worked out in phases but in a Bregmanian way as was the case on Earth with some communities. You should also try to talk to Alberto's uncle Leon. He can help you with the available documentation on the work processes of the teams that Emmy Lehrman was part of."

"I can feel it, I've been talking too long," Erika said laughing. "But hear just more this. Long before Elysium was conceived by the Bloomcampers, Doris Lissing wrote *Shikasta,* in 119.79. It is a story about the confrontation between good and evil. The inhabitants of a kind of alter-ego of the planet Earth, originally imbued with Good, have lived for several millennia protected by a special link with those who carry Good. As a result of a cosmic rift, Evil can seep in. This sets in motion the self-destruction through successive wars driven by greed. Driven to desperation, Good isolates a small group of inhabitants from the rest of the planet's inhabitants who fall into a global war. As a result, the war destroys its own supporters. Only the tenth of a percent of

the total population isolated by Good survives. So the destroyers destroyed themselves and as a result the survivors were given the opportunity to build a new peaceful world. It seems like a kind of 'negative' of forced exile. The story has a more apocalyptic ending than the result of the self-isolation of those who concentrated power and wealth in our own history.
And I think that the *Walking Books* and the *Holders of Documents* played a major role during the Rebuilding in what our history eventually became. They searched in all models of *Non-Places* useful for cooperation with the Ignorants on Earth and with the Elysians who wanted to return to Earth.
As many of you may have known, Rutger Bregman influenced with *Free money for everyone* an economic thinking based on reducing the gap between rich and poor as a counter form to the already far-reaching enrichment of an ever smaller group of people. I also want to briefly mention the women's society *Herland* from 119.15. Charlotte Perkins develops a number of ideas about the nature of arrogance, power and gender. The book suggests that the world becomes more harmonious without male presence and remains free of conflict and war. In this respect it differs from other stories of women's societies whose members are usually highly skilled warriors.
Ondjoy mentioned texts that could be useful for Mars. I don't know what path the colonists want to take after 122.15. That will probably be the moment to bring in any ideas brought back from Ganymede and Europa. Perhaps Upton Sinclair is a suggestion unless that would be seen as too aggressive a provocation.

We know that many equihabitants of *Paradise, Pearl* and *The Last Rose* in emerging learning communities distribute complete copies but also many extracts of the works I listed here to shape the Rebuilding. Often, storytellers initiated discussion groups of less experienced readers. This method can be applied again."
I looked at Erika. "I didn't know you were so well versed in reading *Non-Places*. And I really appreciate that you're talking about *Non-Places* and not about *Unachievable Dreams*. I will tell you why in a moment," I added, when Erika laughed and I saw a number of questioning faces. "But first I would like to make the little bird of the Piter of Nídia whistle a little, and the Tele-duck to quack a little. When we talk about evil and good — and it was the reference you made to Doris Lessing that provoked me, Erika — I am reminded of what I read about the encounter between the West and the 'new territories' and the related discussion about evangelisation and education. There is the book *Very brief account of the destruction of the Indies,* that Las Casas wrote in 115.42 and was printed in Seville ten years later. We know that Claudius Cardinalis read this work and that it was of enormous importance for the decisions he subsequently made regarding his relationship with the Catholic Church. In the book, Bartolomé de Las Casas expresses his concern about the way in which the Spanish colonists treated the local population. Las Casas was mainly concerned with the divine punishment that Spain could suffer as a result of the behaviour of these adventurers. He also discussed the interpretation of evangelisation and expressed his concern for the souls of the local population. But the book was mainly used as a political

weapon by leaders of other nations, to demonstrate the immorality of the Catholic Spaniards. Hence the popularity of the Flemish, English, German and French translations. They only fueled the struggle between Protestants and Catholics. It is therefore not surprising that the book was banned by the Inquisition of Aragon 100 years after its first printing. But in the meantime, Catholics, Protestants and Muslims alike continued to quietly capture people with black skin in almost the entire African continent (*zone 1*) to sell them into slavery.

I will leave the discussion open about absolute good and absolute evil. But I will maintain that there is no such thing as an absolute evolution from bad to good, from worse to better. In the eyes of an army general, weapons and warfare techniques may well have evolved from bad to better, but in the eyes of a pacifist, the evolution of the same techniques may have gone from bad to worse. At every moment in history, there are options. Was the invention of writing, associated with agriculture, good or bad? That invention gave everyone who could or wanted to use it the possibility of recording his mind or his thoughts, or whatever you want to call them, 'eternally'. Much better than oral traditions, you might say. But it also allowed all condemnations — even the most contemptible for those who condemned and the most disastrous for those who were condemned — to be recorded forever. Whether agriculture was a good or a bad evolution is not the question. Agriculture was a possible solution to a new necessity. So was money. Were there other options? Probably.

The invention of the internal combustion engine improved the

lives of people and animals who worked the land but posed new problems for industrial workers. For ecology, the internal combustion engine was a disaster. For the capitalist, electric power from the sun or the wind was not an option as long as burning petroleum and carbon was cheaper than making wind turbines, solar panels and batteries. For most ideas, organisations and objects, there is a beginning, a middle and an end. The end can be decadence, but it can also be just the beginning of something else, or just the end of something. But it is never the *End-Of-Everything*. We can always imagine another path, to another *Non-Place*.

Maybe arrogance always evolves into and ends in violence. Maybe. I don't know. The danger lies in the cycle of violence. *An eye for an eye only ends up making the whole world blind* Mahatma Gandhi once said.

In scientific circles, even before the Rebuilding, there was a tendency to evolve from publications by arrogant masters to publications in co-authorship. As Knowledge increased, the greater complexity of things was also more easily accepted. That seems to me to have been the main reason for that evolution. Since the middle of hectoyear 120, what was written by a group came across as more credible and therefore better accepted among scientists.

But at the same time that we are noticing this trend, we also saw how anti-intellectual attitudes developed in the hectoyears 120 and 121 precisely in those places where the exchange of ideas should be highly regarded. The academic world deteriorated even further, in some cases to the point of

decadence. We can easily show with the ignarometric analysis that the dogma of ownership and the continuous growth associated with it were at its basis. And that brings me to the conceptual shift for *Utopia*. In my opinion, that concept also suffered from the anti-intellectual attack. *Utopia* is originally a *Non-Place*. An arrogant top group including academics, Knowers, as they were sometimes called, facilitated the shift in concepts of *Non-Place* towards *Unachievable Dream*. This much has become clear to us since Ruth Levitas warned of this new disinformation fashion by arrogant leaders. At the same time, the concept of dystopia was created, literally *Bad Place*. The concept began to be used systematically as an antithesis to utopia. This reasoning led to *Utopia* as the place for Good unrealisable actions to be considered and *Dystopia* as the place for bad actions. These could often be the result of pleasant actions that got out of hand. But Utopia is not at all the *Good Business Place*. It's just a *Non-Place*. Its user makes everything happen in a different way than in his own place in his own time. Dystopia could possibly be a part of utopia, a kind of additional information. For the slaves More's *Utopia* is perhaps in that sense a *Dystopia*, a bad *Non-Place*. Using the ignarometric lens, I would say that the arrogant had a simple goal in mind by shifting Utopia from *Non-Place* towards *Unachievable Dream*. Anyone who imagined changes would compromise the position of the privileged powerful owners, and who wrote about them, and had thus to be discredited. *Unachievable Dream* is of the simple figure, of the simplistic dreamer, so to speak. A naive person who lives somewhat outside the world. And that naive,

outside-the-world figure could still be dangerous, if the dreamed *Non-Place* shifted to the experienced reality. So it was much better to silence the dreamer or kill him, as the hunter wanted to do with the wolf in Prokofiev's story. In Nídia's version, the connection of the ideas from the *Non-Place* with the freshness of the ideas of the youth in the *Well-Place* make hunters change their minds, even towards the bearer of messages from the *Non-Place*. So I would argue that *Utopia* is also a kind of Cultural In-Between. A place to work out thought experiments, in co-authorship," I concluded.

"Where (Ju)piter and Wolfgang are also authors," Nídia added.

"Thank you for this exchange," said Wolfgang. "Nádia, we will have enough material to keep our teammates occupied during the next two years of travel. And who wants some more tea?"

## Dekmomehns

*What's in a word…*

We were on our way to Catherine and Halona once again. When we got to the *hub Nussbaum* the ground was already drying up after the afternoon rain. The dripping trees still invited us to use an umbrella under which we walked arm in arm. Maria held up our protective screen while I balanced the basket that held our contribution for our evening meal. I say balanced, because there was a fairly large tub of water in the bag, full of living shells. Despite the eighth mehns, Catherine still seemed '*lustful*'. The day before our meeting, Halona had told me that someone had an irresistible craving for those small freshwater shells from the lake. I had already had a decent home production in the aquarium that I had set up at home last year with the help of David and Wolfgang. That provided enough shells to prepare a good snack as long as not too many people showed up. Catherine had decided on a simple meeting, with just Halona's parents, ourselves, Liberty and Dulan and Halona's brother Manuel. Ideal moment to enjoy this home product and to be able to offer something more than one and a half animals per person… Dulan had promised to bring fresh herbs, garlic was no problem and Halona confirmed that she still had enough oil from the cold-pressed oil-bearing fruits that she had brought to the community press a few mehns before.
When we arrived at our destination, Halona opened the door.
"We are negotiating whether to sit in the garden or stay inside. But we prepare the food outside, just to keep the smells at

bay…"

"Is Catherine still bothered by smells, in her eighth month?" Maria wondered.

Liberty came closer.

"Actually, it's not so much my sister who's bothered by smells now… it's me who's starting to have problems with them," she said with a big smile.

"Why?" I asked.

Maria looked at me with pity. "Alberto, sometimes you really don't understand the obvious. You're going to have to lent of two grandaddy-knees instead of one…"

I looked at both my daughters and Maria in turn, opened and closed my mouth, and opened it again. "Wait, that story of '*lustful*' didn't have anything to do with Catherine?" Liberty came to hang on my arm. I put down the basket I was still holding, and we embraced. "No, Daddy, it is I who have claimed your produce. Just the thought of eating those little shells made Dulan and I spend a good part of the morning picking the herbs you are going to prepare them with."

"With which *I* will going to prepare? Hmm. And what else is there to do?"

The excitement caused by Liberty's announcement and the usual commentary gradually faded into the soft background noise of the voices of a small group going over ingredients and discussing menu options. We got organised quite quickly and within an hour we had a great variety of *tapas*, small snacks that each of us helped ourselves to. Liberty was mainly after 'her' shells and no one blamed her.

“And so the name has already been chosen for my first grandchild.”
With that start I wanted to confirm what Halona had let slip the day before, after a clever manoeuvre by Maria. “It will be Isabelle. I can imagine that you went through what all future dads and moms go through. Choosing a child’s name is also defining it in a way.”
“Do you really think so?” asked Liberty.
Maria looked at me and then at our daughter. “You can’t imagine the fears I went through when your father wouldn’t budge on the idea of naming you Liberty,” she laughed. “It was only many years later that I calmed down.”
I smiled.
“Halona is well placed to know,” I persisted. “I imagine that from your study of the preference for certain names, and the meanings attached to them in certain periods, choosing the name of the girl Catherine will give birth to and the two of you will raise together must have been quite exciting.”
Catherine looked at Halona and said “Actually, it wasn’t that complicated a task. It was more a question of sound. We both like the name Isabelle, and we put emphasis on writing the final *-lle* because this has a sound value that you can hear in Isabel - without *-lle*. Only after that sound choice did we look into the origin of the name. And then it gets really fun. The name could be derived from Eliseva ou Elisabet and then she is the ‘*chosen by God*’. This could be related to the mother of John the Baptist as told in the Gospel of Luke. On the other hand, the name could also be a distortion of Jezebel or Jesebel. Who worshipped

Lord Ba'al, a false god, according to the Hebrews. Stripped of deification and hatred, Isabelle is a rather pluralistic name, don't you think, daddy?"

I laughed. "Maybe not really pluralistic. But in earlier times the name Isabelle would have started a rich exchange of ideas about spirituality and religion, and the dialogue between followers of different dogmas. If you don't consider pluralism so much as power and counter-power, then you do see a number of Isabelles in history. Many were in positions of power. If you look at the English form *Elisabeth* the list is immediately much longer. But many women with the name Isabelle also formed a countervailing force in different ways. I was thinking of Isabelle Gatti de Gamond, an active feminist in the second half of hectoyear 118. Shortly after the creation of a mini-state called Belgium and ruled by Catholic nobles and laymen who leaned closely to the Catholic Church, she founded girls' schools with a liberal curriculum and non-Catholic teachers, thus outside the sphere of influence of the Catholic Church. In this way she laid the foundation for a network of well-educated feminists. She had fiercely criticised Napoleon and his *Code Civil* largely adopted by that mini-state and which legally forced women into submission. During her lifetime she did not succeed in obtaining women's suffrage because her male colleagues from the then socialist party of which she was a member feared that women's suffrage would give the church-controlled parties an absolute majority...

Hecto years earlier, another Isabelle also had a run-in with the church, but with a different outcome. She wanted the Roman

church to admit that its inquisitors had made a mistake about her daughter Joan of Arc. They had found Joan guilty of heresy and therefore burned her alive. Isabelle Romée, Joan's mother, fought her whole life for the revision of that trial. In this way, she was indirectly responsible for her daughter's rise from heretic to saint hectoyears later. There are many stories of power and counter-power. As we all know here, we have to read them in the time and place in which they take place, of course. And now that I am talking about counter-power in its own time and place, I hope you will not mind me briefly describing the *-lle* to say something about Isabel Parra. She was a Chilean singer who spent part of her life recalling the criminal acts of the totalitarian rulers who installed themselves in her country after a bloody military coup. Big capitalists who wanted to defend their own economic interests had incited the military to do so. But I hope that your Isabelle will live a peaceful life and that she will cooperate with the ever-instituting power of pluralistic thought and action."

"Now that you mentioned Isabel Parra, I thought of Pablo," Dulan said. "He is a walking encyclopaedia of facts and lyrics of artists who feel at home with opposing powers. One of the intervention songs of Chile at that time that I sometimes think about was ' *la muralla*'. In the days when the song was so popular, walls and borders were always the first response to a danger or a threat. Even opposing powers responded in this way. I can of course imagine that the lyrics and music appealed to those who had to defend themselves against the not at all ignorant arrogance of warmongering leaders, autocrats and

fascists. Walls and counter-walls were perhaps the only options people had in the world of property and power, before paths to sustainable pluralism were laid. May I play you the lyrics of the song?"

We agreed and Dulan declaimed:

*"Para hacer esta muralla, tráiganme todas las manos*
*los negros, sus manos negras, los blancos, sus blancas manos.*
*Una muralla que vaya desde la playa hasta el monte*
*desde el monte hasta la playa, allá sobre el horizonte.*
*—¡Tun, tun! —¿Quién es?*
*—Una rosa y un clavel… —¡Abre la muralla!*
*—¡Tun, tun! —¿Quién es?*
*—El sable del coronel… —¡Cierra la muralla!*
*—¡Tun, tun! —¿Quién es?*
*—La paloma y el laurel… —¡Abre la muralla!*
*—¡Tun, tun! —¿Quién es?*
*—El gusano y el ciempiés… — Cierra la muralla!*
*Al corazón del amigo: abre la muralla;*
*al veneno y al puñal: cierra la muralla;*
*al mirto y la yerbabuena: abre la muralla;*
*al diente de la serpiente: cierra la muralla…"*

Catherine sighed. "I was thinking about our conversation we had at the edge of the lake, Dad. Will the communities on Mars have to walk that long path of walls and barriers? Will their collective learning, their objectives, move in that direction?"

I replied: "I think it is difficult for us to recapture that conversation here, because, of those present, only you and I, and perhaps Liberty, know what it is about. But in a few words I

would say that Dulan told us here a small episode of his personal learning process, which is inscribed in his history, with his knowledge, partly fruit of the interaction that developed between Pablo and himself.
It will only be possible to know the history of the people who will eventually form learning communities on Mars if they actually do, and if they can establish a cautious interaction among themselves with common goals as a result. Whether walls are part of this or not, we cannot know now. And what will be the meaning of the word wall in that case? If these communities also include voluntary Earthlings, institutional anthropogogy will inevitably emerge. But how? I do not know…"

The conversation continued and went in different directions. As sometimes happens when members of different families have not seen each other for a while, there was much to catch up on. Our group suddenly became a good subject of study for any anthropologist or sociologist who studies the importance of informal conversation and gossip in social relations.
After a while, Halona's father asked in a slightly louder tone, "Is there any news of our travellers on their way to Ganymede and Europa?"
"They left on time. And of course they have a full program of activities for the two years that their journey to Jupiter will take," Liberty said. "We will start our weekly asynchronous exchanges in a few days. This will allow us to continue our preparatory work on proposals for mixed work and learning communities. The traveling team is also deepening its

knowledge of Bregman and the neo-Bregmanians. We are exploring the possibility of involving the JCDS in our work from next year onwards to prepare analysis scenarios together. We will certainly need them in a good two years, when the collaboration with Ganymedians and Europeans *in loco* start."

"When the time comes, I would like to participate in your discussions," Manuel said.

I immediately took advantage of this to welcome him warmly to the JCDS group and asked: "Do you hope to find an interesting object of study in the establishment of interplanetary cooperation? And possibly to contribute to the progress in the supervision of the mechanisms for terraforming?"

Manuel seemed pleasantly surprised and smiled. "And how do you know what my interests are?" he asked.

"I have heard of you many times, Manuel," I replied. "Halona and Catherine speak of you often. I think I am not saying anything wrong when I say that they greatly appreciate your ability to make syntheses of the group discussions in which you are involved. I also understand that you have a great interest in the life cycles of institutions. And I am perhaps not mistaken when I say that you are part of a working group together with Liberty concerning communication and the establishment of routines with automated objects that have intelligence mechanisms?"

"Yes. I know that the word robots is still commonly used when we talk about intelligent automation with remote supervision. But I prefer to say intelligent automated objects. The holy grail is of course the positronic brain with which Isaac Asimov,

already in the hectoyear 119, peppered his stories to endow robots with an autonomy equal to humans. We are still a long way from that. But intelligent automation has nevertheless made great progress in terms of learning ability and decision-making. And because we have made progress in that area, the useful reaction time for remote supervision has also decreased, when a device makes a decision that does not have the desired consequences. That raises a new question. How can a supervisor introduce changes in the routines without endangering the intelligence circuits when that supervisor is not a specialised programmer, ethologist, or engineer in point technology.

So, robotics yes, robots, maybe not. You may know that the word invented by Čapek is derived from the Czech word for the concept of service *in extremis* slavery. In a communal society, *robot* is perhaps not the most sympathetic word to indicate intelligent beings with a form of thinking. On the other hand, the terms automated work or robotics do not refer to a hierarchical relationship. We do not see the relationship between a human being and a vehicle of the network of Electric Transport Vehicles as a master-servant or a master-slave relationship. It is a complex object of use that is equipped with the necessary intelligence to draw up routes, avoid obstacles and move safely, but it is not a self-conscious being."

Dulan showed great interest in Manuel's view and said: "I want to talk to you about that, but not today. I have a question for you now of a different nature, one that has to do with your ability to synthesise. Imagine for a moment that you want to explain to Asimov's contemporaries what is the meaning of living together

in the Illichian sense of *conviviality*. In other words, how would you characterise our convivial society in synthesis?"

Manuel responded immediately: "I would articulate five of the principles that we use. I think they are the five that most fully characterise our mutual interplay and our ecosystemic interconnectedness. Those are the principles of the *meal*, the *sharing*, the *anthropogogy*, the *cooperative* and *heterogeneity*."

"An interesting choice," I agreed. "That may indeed capture the essence of the Rebuilding."

Catherine said: "It is interesting that Grandfather Lev recently spoke about the meal principle, which, according to him, is so built into the learning projects that it has become a kind of support for our society."

"Yes," Manuel resumed. "Mealtime is an age-old moment of social interaction. And it's wonderful to see how simply the adults who work with children's learning communities have incorporated this. That's what makes her reach so great. Children enjoy imitating adults. And it was a real masterstroke to make the preparation of all the meals a real activity, a pleasant moment followed by that other pleasant moment of eating together.

The *meal*-principle almost inevitably brings us to the *share*-principle. The routine is the same for every group meal. The people in the group bring, based on agreements or not, the ingredients they have available for the group. It is about sharing and not about exchanging. I am not coming to you with vegetables, to get eggs from you instead, which I will take home. No, we bring, we share what we brought, and eat the

meal that we first prepared together. That is essential. Exchange easily leads to valuation, to ensure 'correct' exchanges. Valuation leads to the reference unit, the currency, the money. When we share together, there is no need for valuation in the sense of a comparison between goods. One shares for the common good with what one has to share. Period. I think that we adopted this principle precisely because it is so strongly embedded in the meal principle. So strongly in fact that we were able to start up the meal rooms in places such as the Central Library. Here the sharing principle transcends the immediate direct interaction among the group preparing and consuming. I see a structural connection between the meal principle and the sharing principle. It makes the sharing principle clear for all other activities in the Rebuilding context. We rely on the sharing principle to gather what we need for a personal or group project and we have no interest in providing ourselves with something we do not need. Possession has no meaning, so exchange has no meaning. It is simply pointless to personally dispose of what we do not need for our projects, including the way we want to live our personal lives."

Liberty said, "So here we have two principles that we use to situate ourselves for our interaction with things, with objects, in the convivial society. The other three of the five that you mentioned seem to me to have more to do with our interaction among beings having self-consciousness."

"I can agree with that," Manuel continued. "And the principle of *anthropogogy* is certainly the most difficult to explain to our ancestors, not only of the hectoyear 119 but also of the two

following."

"Forgive me for interrupting you," Maria said. "But also from before. Much of what we found before writing our saga points to this."

"I am very much looking forward to reading that saga. And yes, you are right, the principle of anthropogogy is difficult to explain in any hierarchical society or group. Because the concept of hierarchy is in itself opposed to the concept of anthropogogy. Anthropogogy from an anthropogogical point of view, is not the task of the master to instruct others, to transmit his own knowledge. Anthropogogy, from an anthropogogical point of view, is to place himself at the service of the questions that others ask or that they ask themselves. The master has the dual task of helping others to ask and question what concerns him or her. In the principle of anthropogogy, learning and authorship merge. That is why, Alberto, I think it is superfluous to talk about *institutional* to speak of anthropogogy. For me, anthropogogic work is always institutional, in the sense of setting, and not of set. I would say that anthropogogy ceases to exist at the precise moment when, within a working group, one does not constantly re-examine things, as a result of dialogical learning. The full immersion in the anthropogogic principle led to equilibrium and fairness between communities and poleis. I do not know whether you will succeed in doing the thought exercise in the opposite direction. But try to think of communities such as Bibliopolis, Culturopolis, Perolapolis or Arqueopolis without this principle. Like Elysiodomus on Mars, those poleis would then immediately be centres, metropolises,

capitals, 'served' by an unspecified number of subordinate communities. The anthropogogic principle is linked to the altruism that keeps self-consciousness in balance. And so far, it is only in civil society that I have not seen that self-consciousness slide into egoism.

I naturally see the *anthropogical* principle as closely linked to the *cooperative* principle. Cooperation is a complex concept. We cooperate in various areas depending on the extent of the group involved. Cooperators have a collective oeuvre, in permanent construction. For us today, that collective oeuvre is the sustainable and ecosystemic society of our Species, beings that have self-awareness. That collective work is by and for everyone. But that does not mean that we all have to deal with everything. The oeuvre consists of countless activities and projects, designed and developed by their initiators, in cooperation. That also means that any new initiative, or any adjustment of an existing initiative, is preceded by a conversation. For that purpose, we gradually built up the basis of trust across the entire planet, as a result of dialogical learning and the sharing principle. The collective consciousness that resulted from that basis of trust ensured that potential pitfalls such as unanimity and majority decisions no longer occur. In every project, in every revaluation, doubts that arise lead to a rapid and thorough involvement of those who want to cooperate so that a decision can be taken in terms of the collective oeuvre in permanent construction.

That brings me to the fifth principle, that of *heterogeneity*. Since the Rebuilding, new *convivialis civitates* have emerged. Other communities have found a new equilibrium. We have always

and in all communities found that the more *heterogeneity* — in all aspects of the genetic diversity of our species — there is in a given community or group of communities, the easier it is to allow the cooperation and the sharing principle to come to their full development. That makes the life of the community much more cosily and convivial. Cosiness is one of the possible translations for *conviviality,* by the way."
Manuel ended his synthesis with this and the conversation went in different directions again.

I strayed and started thinking about Manuel's words. I was born in Bibliopolis, I grew up there. In my whole life I have never felt the need to settle elsewhere, but I have also never felt displaced during travelling when we worked in uninhabitable areas or when I stayed elsewhere for work groups with fellow equihabitants from other communities. Bibliopolis has a great historical legacy. The network that we care for together is a real network of cooperators. It has been a while since I thought about those kinds of treacherous remarks to please someone, such as '*I am at your disposal*' of '*I can help you with whatever you want*'. We simply value cooperation. We work together in co-authorship at all times. We feel completely at ease saying yes or no to an invitation. Freed from ownership, we are freed from the frustration of not having what others have. Freed from the power that comes with ownership, we are freed from the temptation to build a culture of domination and slavery. The history of the last pre-Rebuilding decades is no longer based solely on eyewitness accounts but also on documents and these are available at all times. We are opening up more and more

private archives in today's uninhabitable zones. This gives us the opportunity to see more and more clearly that humanity was then sinking into a form of collective depression. There were the individual suicidal behaviours. But you saw the collective suicide popping up everywhere with the spreading of hateful groups cleverly manipulated by a fascist language of arrogant leaders. If *Elysium* wouldn't have initiated self-destruction of a society based on the dogma of money, we might still be experiencing today more or less real apocalyptic battle scenes in the style of what bubbled up from the imaginations of authors and screenwriters during the three hecto years preceding the Rebuilding.

It is too early to know whether there is a direct connection between what overpopulation did to Earth's climate and the unusual volcanic activity of 121.39. Geologists today hypothesise a confluence of circumstances that could explain the unusual magnitude of Volcanic Winter but where human activity had only a small influence on tectonic activity itself. On the other hand, most mathematical models do predict the recurrence of larger peaks of such events, although it is still almost impossible to predict when and how they will occur.

So all we can say at this point is that the Volcanic Winter made it impossible to continue the program of gradual migration to the Moon, Mars, Ganymede and Europa, due to overpopulation and unliveability, as planned. This project started in Megangeles. We talk about it in *Arrogance and Ignorance* in *Paradise of Books* because Fernanda Mestre unwittingly contributed to it after coming into contact with Victor Hunt Jr. The history of the Earth

and of the migration to other celestial bodies of our planetary system would have been quite different without the Volcanic Winter.

What we know for sure is that the tectonic activity of 121.39 caused a major earthquake in European Iberia. Since 117.55, it was known that an earthquake in that zone was not only likely, but would be all the more powerful as the tension in the subsurface increased in function of its absence. However, Megalissipo, one of the largest poleis in the region, had a number of relatively safe zones. In one of these was the house of Paulo Demeester, converted into a library. We can be grateful to Greta Campos and Alexandre N'Kondo, not only for preserving their grandfather's library, but also for housing a large part of the estate of their respective mothers, Catherine and Joana, in the same house.

It is impossible to predict how long Bibliopolis will continue to serve a, so to speak, public function to display the content of the finds of *zone 1 and 2* to keep available to everyone. But when I see how civil society is developing on the basis of those solid and durable principles that Manuel just summarised for us, I can say that I am convinced that we will continue to have the cultural heritage of our species in various institutionalized and re-instituted ways and places. Look, culture… I have to think a bit about the meaning of cult, culture, civilization…

"Oh! Alberto! Listen to your daughter," Maria cried, laughing. "Are there other women named Isabelle in the dynasty?"

I returned to the group. "Sorry, Manuel's synthesis made my mind wander. And, uh, … no. We don't know all the names of

the men and women of our dynasty, especially of brothers, sisters, cousins, but there are few repetitions. The name Catherine appears twice, and the name Joana or Johanna comes up often. Maria also appears more than once, which is inevitable in the zone of influence of the Abrahamic religions. And, Liberty, if that little creature who made sure you ate my shellfish harvest today turns out to be male… in the dynasty I see the variants John, Jan and Jean popping up regularly among the male names."

## Phrydekmomehns

*Cult or culture and other mirror images*

I was asked to write an introduction to the Magister-Auctor saga. All in all, the co-authors and the family have had more say than I have, I think. But that was more or less what I intended: a book to introduce the other books or to give some indication of who did the research for them. I hope I succeeded… because this book is coming to an end.

The entries in my diary for the mehns Phrydekmo of 122.08 were more thoughts. During that month we apparently had no communal meals or conversations about who would appear in the saga. Or I was already taking stock of that 365-day cycle. I use the entries I reread to imagine some of my ancestors in their era and to try to understand how they saw themselves in the culture of contemporaries and 'countrymen'.
In very general terms I would say that a cultural pattern emerges from the interaction of groups of people. We can talk about ethics, morality, a set of values, a shared philosophy, around which that group of people organizes or is organised. Culture is not essentially good or essentially evil. The way in which intolerance, ignorance and prejudice cyclically interfere with thinking as a result of dialogue and exchange builds binding cultural patterns but can also destroy them. There is a constant tension between the urgency of unreflected observation and the slowness of reflection as a result of a dialogical learning process.

I tried to show the connection between the books of our saga and the JCDS. This space began as a nameless meeting place for a group interested in writing the history of educational work based on an ignarometric analysis. The subsequent choice of the name for the space followed the same logic used in the choice of names for the hubs of the GAT network. And so the Joana and Catherine Demeester Space, or JCDS for short, was born. The proposal came when we found the library of their father Paulo. Finding is perhaps not the right word, because, to be honest, we had no idea that this library existed at the initiative of Greta Campos. Just as we did not know that Greta, Catherine's daughter, and Alexandre, Joana's son, organised and sealed the archives of their respective mothers, when the culture of ignorance was installing itself in the Megapoleis and threatened to destroy all the bearers of Knowledge and Art.

Most of the archives came to the JCDS gradually during the 16 years that separate 121.92 — the year in which the Paulo Demeester library was discovered — from 122.08 — the year in which the JCDS envisioned itself as a meeting place for those who wanted to use it, a cultural space, an intermediate space.

During that period, those who came forward as co-authors for the saga became aware that for at least five hectoyears the emergence of ignarometric analysis, the concept of institutional anthropogogy and the history of the Magister-Auctor dynasty were intimately connected.

Now that we are writing the year 122.15, the first complete revised edition of the saga is finally available to the public. I hope that the collection of little stories I brought you here over a

short period of time in which we collected concepts and sketches, has whetted your appetite for reading the saga.

I have no doubt today that the five hectoyears we are evoking here represent anything but a peaceful and gradual evolution of thought and action. There were breaking points. Paradigms emerge and upset habits and routines in the time- and place-bound culture.

I think that during those five hecto-years of the saga, the moment of Rebuilding was the breaking point with the greatest consequences. I have no doubt about that. It is too early to know whether it is one of those far-reaching revolutions that Harari wrote about two hectoyears ago in his book *Homo Sapiens*. I think that the summary of the principles of the convivial society by Manuel Takis that evening at my daughter's house helps us to understand that we have a solid sustainable basis for such a society. Those principles guide the action, the ethics, the culture that permeate our society.

And yet… I think that our species *Homo Sapiens* has learned throughout our long history how the principles of action by which we, individuals endowed with self-awareness, determine our culture, also have a biological basis. And I think that we have also learned how some of the principles are then influenced by behaviours that *all* have a biological basis.

I am giving here one of the many considerations that concern me in this regard. Sexual reproduction makes possible an unprecedented genetic diversity, which enables a species to develop in function of its eco-system. For this it is only necessary that the species has sufficient healthy and different individuals

to ensure the health of the species as such.
Liberty was telling me about the progress that has been made in understanding the interaction between animals of the same species that have highly developed brains and are end consumers in the food chain of a particular eco-system. In all of these species, local groups develop that develop local ways of doing things. I would see this as a precursor to what we would call a local culture. And then you can see, broadly speaking, two basic forms of biological substructure.
In one substructure, you have learning processes on a local basis that are established by the entire group. When the animals live long enough, they succeed in developing new forms of organisation, hunting technique and interaction together, in function of the dynamic character of their own biotope. These animals often live in family groups. Reproduction is based on the attraction between a female and a male. The information exchange used for this can be complex and can further expand to information exchange that is not only related to reproduction itself. The language used also serves to ensure that all individuals with less experience can learn from all individuals with more experience. They act in groups. The death of one particular specimen does not necessarily endanger the rest of the group, even if that death entails the temporary or permanent loss of information or experience. Many large marine mammals are an example of this. It has been observed specifically in the case of orcas how a hunting technique used by one individual was successfully transferred to all the others. The female at the origin of a hunting variation has even been seen to

offer her own prey to another, temporarily weakened, member of the group. This makes me think that we are dealing with a form of doing that precedes conscious altruism in a social structure of individuals endowed with self-consciousness.

On the other hand, we also have types where local groups organize themselves around a specific leadership. People have for this type of group organisation the terms *alfa* female and *alfa* male, because they dominate the other members of the group even in the area of reproduction. In this kind of organisation it is more likely that the learning processes of the future *alfa's* are the most important for collective survival. This kind of learning often occurs through imitation, but also through direct confrontation between future *alfa's* and leading *alfa's*. Typically the rest of the group collaborates with the *alfa's*. Or *alfa's* establish themselves at the top of the breeding and group hierarchy. They use aggressive signals, which can be violent, even towards their own species. The aggressiveness is often proportional to the position that a challenger holds or shows that he wants to hold.

In some canids, forms of group consultation have been observed, for example, about a hunting pattern to be followed, but only after the hierarchy had been established. But the *alfa*-animals continue to be the first to feed after a successful hunt. This makes me think that this form of action gives us a foretaste of how in a species endowed with self-awareness, egoism will maintain obedience to the leader who is able to protect the group and maintain the hierarchy. It makes foresee forms of working with, collaboration, but also a certain tolerance of the

leader towards certain forms of co-management.

Olívia and I spent as children a lot of time in learning communities with Grandma Emmy and with many of her friends from Bibliopolis. The parents and grandparents of the adults at that time had experienced the turbulent period, just before the Rebuilding. Grandma Emmy told us stories about the violence that was used against those who acquired Knowledge and did not put that Knowledge exclusively at the service of the *Bloomcampers*. What we learned as co-authors of the saga of my ancestors is that, during the last five hectoyears, the violence was not only directed at those who devoted themselves to Science or Art. For the last 500 years, there were almost permanent conflicts about almost everything. The use of a certain language, the possession of a certain good *ergo* the possession of other people, the imposition of a specific myth or dogma, the fixing of an imaginary line called a border on a paper representation of the globe; everything, absolutely everything, was a pretext for unleashing often very bloody episodes.

I have already told you how in Bibliopolis many of our contemporaries were given names to remember individuals who in one way or another left us elements that made our model of convivial society possible. Grandma Emmy suggested the name Alberto to me, as a tribute to an important scientist from the hectoyear 119. Our grandparents used the same choice strategy for my sister. Her name evokes the poet and writer Olívia Ward, who in the hectoyear 118 lived in *zone 3*. She was mainly

concerned with the development of art by and for the Negro and Native American population. Therefore, she was the target of the arrogance of the white hierarchy in what was then known as the United States of America.

The names of the *hub*'s and the many evocations through the names of my contemporaries bring me closer to my question in connection with the concept of culture. But let me first introduce another element. During the entire period in which the history of our dynasty of anthropogogy-minded educators takes place, there was clearly a tension to be felt between what was described as culture and as counterculture, at least until the Rebuilding. Many texts and many marginal comments in books show us people who encouraged pluralistic attitudes and precisely for that reason seemed to conduct a kind of permanent opposition to an often blind and deaf majority movement. On the other hand, those who had possessions and/or had power and said of themselves that they placed themselves outside the majority movement often put very ambiguous proposals on the table, covered in an ethical sauce of heterogeneity and diversity with possibly a pluralistic touch. After the Rebuilding, at least on planet Earth, the dichotomy of culture versus counterculture seems to have disappeared. A kind of universal foundation, a kind of basic culture for learning communities, a cosy approach to the relationships between people and groups and between people and ecosystem, was being worked on.
This again brings to mind the role played by the money dogma. Was the relatively long experience of a society with a basic culture of domination and submission necessary? Was that the

condition for coming to the insight that a community society without money offers living conditions that are comfortable for everyone? Did we first have to understand how problematic the establishment of a hierarchy is and how necessary intelligent machines are to radically change our social paradigm?

The first answer to the question of how to define culture will always be that the *word* quickly became polysemantic. Before the Rebuilding, this polysemy, combined with the hierarchical relationship between people, could easily have caused confusion when trying to *concept* culture to capture. In the pre-Rebuilding dictionaries we quickly find ten descriptions for the word culture. Among them are three, which in my opinion give a fairly good description of the pre-Rebuilding attitudes if you connect them with each other. One of those definitions describes culture as *a set of behavioural attitudes, beliefs, knowledge, customs, etc., that define a social group*. Often a definition also appears in which it is stated that it concerns *an evolutionary form or degree of the traditions and intellectual, moral and spiritual values (of a particular place or time)*. In this definition, *civilization* often used as a synonym for *culture*. A third description is somewhat more restrictive and places more emphasis on the person. According to that definition, culture is the *general knowledge of a person or a social group*.
Of course, there are always references to the cultivation of the soil or the artificial cultivation of living beings. We have not forgotten that the orator and author of ancient Rome Cicero is attributed to speak of the *cultura mentis* as a kind of metaphorical analogy with working the land *cultura agri*. In

that case, the word culture with that given meaning would only make sense after the rise of agriculture.
Before the Rebuilding, more often than now, a connection was made between *culture* and the verb or adjective *educated*. The derivation of the Latin *culto* can main *cult* or *civilised.*
*Civilised* is said of a cultivated person. The word is then used again a linked to *civilisation* or *educated* linked.
*Cult* can have to do with religion as well as worship outside of any religion. The worship of a group leader, a people leader or a dictator for example. And here the hierarchy also shows up in another way. Civilised or educated is *who has culture, instruction, erudition*. Cultivated is also *who uses formal language*. And cultivated is also *the person or country that achieved a higher degree of civilization*.

Historians also sometimes use the word civilization or culture when they speak of persons who were not farmers or of whom we can doubt whether they knew the work of Cicero. I can't help but wonder whether these people conceptualised their behaviour patterns. If they did, what metaphors, what vocabulary did they use?
Did the people who built Göbekli Tepe talk about their rituals? Did they conceptualize them? Or did they merely perform them? What did it mean for *Homo Neanderthalis* even what was only described as Neanderthal culture in the hecto year 119?
Were the people who were aware of fire and therefore also learned to use it consciously, also aware of having taken a higher step in human evolution? Or did they not talk about it, when they quickly turned the wooden pointed stick with two ropes

made of sinew, because all their attention was focused on the moment when the moss was going to catch fire?

I'd better not bother with these kinds of mind games and jokes any longer and return to the time after Cicero, which on a cultural level for many people wasn't at all a joke. What happens when one merges *a form or degree of evolution of traditions and intellectual, moral and spiritual values* and the definition of *cultivated* as being of a higher degree with another pre-Rebuilding definition of the word culture? Culture was also defined then as *the sum total of government-promoted activities, institutions, and social patterns associated with the creation and dissemination of fine arts, humanities, and other sciences*.
Is the decision after the Rebuilding to generalize the holocene calendar an evolutionary step with respect to the 'universal' calendar that had the birth of Jesus as its reference point? In the holocene calendar there is an effective zero point. But that is somewhere in the middle of the transition between a globally nomadic life and a globally sedentary life. Is that a new cultural marker? Is that the confirmation that we no longer want to be nomads, but farmers? The intention to make the calendar more universal made the zero point go back to long before the first written evidence of any myth about the creation of the world. That is certainly a pluralistic gesture. But you could also say that the zero point is located at a moment in human history that was a real disaster for the development of pluralistic thinking. It is now in the era in which people globally switched from using the natural supply of the ecosystem to possessing this ecosystem. From there develop the concepts of property in general, of

hierarchy, of power, of estate and later class society.
Because I see how certain aspects of the organisation of our social life simply continued and the Rebuilding did not mark a turning point for this, I think it can be dangerous to continue to connect as a whole *culture* with to *being educated* or *good-mannered*. That connection was clearly made before the Rebuilding, especially by those who held on to power for hectoyears, on an almost planetary level. I am talking about the arrogant, white, Western, male aristocracy. I repeat that I believe that the concept of culture in itself has no connotation of good or evil. The self-appointed hierarchy did introduce that positive and negative connotation. In this way it could justify the attempt to lead everyone with a bad culture to a good culture, as if it were a kind of moral duty. In the meantime it was clear that those who had a cultural pattern that was different from that of those who presented their own pattern as the good culture, necessarily had a bad, if not at least an inferior culture. So such a group could not be seen as civilised as long as it did not evolve and could be kept in slavery without much fuss.
I said somewhere during a conversation in Penktomehns under the title *When the fascists get bored* and I repeated it again in Newnomehns when we were talking about *Anthropos* that I was trying to gather information regarding the position of various religious and philosophical movements regarding slavery. Today we see the possession of one human being by another human being as an extreme form of possession.
It seems clear to me today that, at the time of the establishment of the various canons, the politicomorphism of God, or the

deification of worldly politics, of which Aslan spoke, was an important feature in almost all religious systems. Culture, that whole of *intellectual, moral and spiritual values* was completely tied to the thinking of whoever had the power at that moment and tried to expand it in all directions. Therefore, every other culture had to be destroyed or at least kept marginal.

When one looks at it this way, it is easy to understand why religions speak of slavery in terms of worldly practice at the place and time of their rise. At the time of the establishment of the respective canon, no messenger in any religion said that there was a clear and unmistakable condemnation of slavery on God's part. It may of course be that such a condemnation seemed so unlikely to the possible followers that something was lost somewhere in the translation. But still. The increasingly emerging social condemnation of slavery in later times did not lead to a revision of the canon. In the many religions it continued to exist in the grey area open to many interpretations. Those who had possessions continued to have the coercive power, and could, for example, be supported by the claim to have more intellect, culture and civilization, if necessary with divine justification.

None of the Abrahamic religions explicitly condemned slavery. Judaism regulated slavery but did not condemn the keeping of slaves. This was exactly the case in Islam. In the Christian faith, slavery was not initially objectionable. At one point in history, it was even defended by some Popes in the name of religion.

Bahá'u'lláh, founder of the Baha'i Faith, banned the practice although he originally kept slaves.

Classical Hinduism was critical of slavery but did not condemn it. Its practice was categorised. In theory, the Sikhs condemned slavery and the caste system, but in practice the latter persisted until the Rebuilding.
The Buda had little sympathy for the idea of keeping slaves. Teach and direct people to the path of self-liberation, was rather difficult if *Oneself* was still a prisoner of *Other*. But the Buda did not often comment on social problems because he was convinced that they would disappear of their own accord as more people reached Nirvana. In the meantime, could we perhaps find a little bit of counterculture in the Buda's criticism of the caste system and his remarks about the Brahmins and their rituals, which he found unreasonable?

The moral values, the ethics, the philosophical thinking, all that is culture. And now a disturbing question creeps into my head because it has to do with how we define ourselves as a group as people. Are philosophy and ethics the result of a *zeitgeist* determined by who has the power, or are they tools to shape the coming *zeitgeist*? It seems to me that philosophical thinking, like all thinking, builds up in the tension between the margin and the central current. Did philosophy and ethics before the Rebuilding have any impact at all on who claimed to have the power to own the earth, the minerals, the money, the subjects, the servants, in short, everything? Or did the logic of who dominated and owned have a distorting impact on philosophy and ethics?
My bewilderment at pre-Rebuilding conditions has much to do with all that we read when we were documenting ourselves for

the writing of the saga. I give here one of the many examples that we recorded in the books of the Magister-Auctor. In the white Western world there were human zoos, or '*human gardens*' popular in the hectoyears 118 and 119. Today we can hardly imagine the ethics of intellectuals and scholars who not only visited such gardens but also participated in their design. They organised cages for the exhibition of other living people who were abducted from their habitat in different parts of the world. It is probably only possible to analyse their attitude if we remember that in hierarchical society categories inevitably lead to ranking. And in that society of property, of ruler and ruled, the culture of the inhabitants of the different parts of the world was ranked according to a scale that evolved from primitive to civilised. The scale was invented by the white ethnocentric Westerner, who considered himself the most civilised. What astonishes me is not so much the ignorance, but rather the conscious or unconscious acceptance of this evolutionary ranking of cultures, on the part of anthropologists, philosophers, theologians, psychologists and pedagogues. Could it be that this acceptance is 'only' due to a distorted image as a result of their own ethnocentrism? Incapable of even understanding the other, these intellectuals and scholars would naturally consider the action, the art, the speech, the form of interaction in their own group as superior to that of others. Was that why sporadic protest only arose from pity, as one might pity a caged animal that is suffering? In order to demonstrate the tendency towards prejudice and racism that destroyed the dignity of themselves and others, a counterculture was needed within white Western

ethnocentrism. And it existed. We found traces of it in the hands of anthropologists, philosophers, theologians, psychologists, pedagogues, and later anthropogogues in documents that survived the book burners. They manifested themselves in the hectoyears 118 to 121 on the margins of the central movement. Simply because they manifested themselves, these 'marginals' were sometimes persecuted almost inquisitorially and violently attacked, sometimes even killed.

I applaud the recent contribution to the development of the JCDS of some anthropologists. I am referring to those who brought with them documentation of cultural relativism based on the ideas of Franz Boas. Recently, these anthropologists have been part of the author groups of some of our work projects. With them I learned about what Franz Boas published at the height of the human garden fashion, when arrogant white Western leaders were organising "attractions" at the world's fairs in what they called the First World. Boas wrote in 118.87 that civilization is not an absolute but a relative sensation and that our ideas and concepts are true only up to the limit of where our own civilization reaches.

I understood that the methodological epistemological consequences of Boas's thought were very fruitful for various branches of the social or human sciences. This was also the case for the process of establishing projects in our current working communities and committees. They have the involvement of all people in the process in common with research based on cultural relativism. This also applies to the learning projects in which each student starts from everything that is his own

knowledge and connects it with what everyone else knows about himself.
Cultural relativism.
Our proposal for a convivial society has a kind of basic culture and ethical position that advocates pluralism, that avoids hierarchy, that is based on the principles already introduced here. A solid foundation to appreciate heterogeneity without the attitude and ideas of one person harming the attitude and ideas of another. What is harming, when it comes to spirituality? We have already discussed the question in connection with the beginning and the end of human life, but also about the suffering associated with it. If we filter out the obligations in God's name, the idea that whoever has more guides us, the hard positions, where do we end up? I think it is worth thinking about this during meetings with anthropogogues, perhaps also with sociologists and of course with anyone who shows an interest. I urgently need to talk to Sayen again.

In that month of 122.08 Isabelle was born. I started writing stories for her then. Today she is 7 and we can already read some stories together. The book *The roses of paradise*, a copy of which Paula Pax gave to Isabelle, inspired me. Paula and Kendi became regular visitors to the house until Paula passed away in 122.11. Kendi continued to visit us and my parents. We remained faithful to the conversations about “whatever was interesting or occupying his mind at the time” as he always said. I learned the sad news of his passing away as we were putting the finishing touches to the last book in the saga. I am glad that in *The return of printed paper* we took in some conversations

with Kendi and Paula.

Catherine and Halona started a new phase of their lives, that year 122.08. And on the day of Isabelle's birth, Liberty and Dulan announced to us that their baby would be Manuel. Today I am the happy grandfather of four grandchildren. But am I getting too far ahead of the events. If Maria and Catherine did not censor me, you can follow in *The return of printed paper* some of my grandfatherly interventions in the children's learning community of which my grandchildren are a part and where I am a regular guest.

I look back to that year 122.08 and Isabelle's birthday. Then I wrote: *'It is still a worldwide phenomenon that the number of births is in line with the number of deaths. And fortunately the regulation is both biological and cultural. We have, since the Volcanic Winter, a stable population, with an average of 2.1 births per woman. But here too there is no question of homogenisation. The harmonious relationship between personal projects, anthropogogy and dialogical learning made the education of children a desired and beloved shared task of an entire community. The birth rate is only an informative data, not a guiding data. We have this information because of the supervision of the automatic production of basic goods, such as energy and bulk food, as well as the rare calls for voluntary community work.*
*In our pluralistic convivial society, many partners without children and many partners with children often set up mixed groups on existing micro-learning communities. I am glad about that.*
*I am quite proud of what we are building together. I am quite*

*proud of the way we invite all children as early as possible to be part of the institutional force that guides each new day, our main action for the community society. I feel lucky that Isabelle, like all the other children, asks us and will continue to ask us all those why questions that show us the other points of view on actions and objects and make us think about our own points of view.*
*I can perhaps say that, today, the multifaceted gaze and the mirroring of images and objects is part of our culture.*'

## Dwiterodekmomehns

*Reborn from the ashes?*

*Those who do not remember the past will repeat it.*

*George Santayana.*

21 Dwiterodekmomehns.
One of the two annual equinoxes. Families come together for a symbolic celebration. 122.08 is coming to an end. In a few days 122.09 will start and I will make my annual promise to keep my diary better in the second half of the year. A promise I will of course break…

The public debate about the new calendar year coinciding with the equinox of Dwiterodekmomehns continues. The debate about the numbering of the mehns is not over. No one can deny that the month numbers coincide with the common ancient Greek myth of the cycle of birth and death. Since the Rebuilding to the present day, in the series from 1 to 12 Phro is the month in which nature in the northern hemisphere '*is born*'. That is not exactly evidence of pluralism, say the purists. Avoid all myths, say other purists. On the other hand, it is not so easy to set up two counts, each starting from the semi-annual equinoxes. That would be counting in canon, instead of singing in canon. And if you also to please the inhabitants between the tropics, you could count in four voices... The cyclical counting of days with a universal calendar based on the illumination of a sphere that makes various movements during its wandering through the universe will certainly cause continuing discussions about where

to put the 1. But back to *Flatland* is perhaps even less interesting.
Are we at an impasse? I don't think so. We will be creative. We have learned to act thoughtfully. With the continents it was simpler. We gave successive numbers to the zones, according to what we know today about the gradual spread of Homo sapiens over the world. It is still a bit anthropos-centred, but can one avoid it completely?

Also this month few diary entries except for granddaughter Isabelle. We spent part of the half-yearly equinox day with our daughters, Duran, Halona and Isabelle. I reproduce a conversation from that morning here.
I think the excited admiration grandparents show for their grandchildren did not change after the Rebuilding. Isabelle was for me the most beautiful and perfect newborn. When I claimed on the first day that I was sure of the interaction between her and me, I saw the tender looks my parents gave me and a slight shake of their heads. It was not difficult to imagine the accompanying *tss-tss-tss*. It should be noted that the great-grandparents immediately afterwards observed even more exceptional facts for a newborn.
And now Isabelle is 7. We have long conversations. We are experts in inventing and continuing dialogues between the characters of children's books after the last page of the book. Manuel, who is 6, bravely joins in. Isabelle's sister Iona, seems like a mini-Halona. She is now 4 and an expert in destabilising the game of her slightly younger cousin Upul.

Back to those last days of 122.08. Our short family gathering in a small circle, that equinox morning and before the youth left for other obligations of the day, served in the first place to praise all the qualities of little Isabelle to the skies, without the criticism of other grandparents and great-grandparents.
Catherine winked at the others and said "Daddy, don't you think the time has come to teach Isabelle to read and write?"
I laughed. "It may be a bit early for writing, but when it comes to reading, the question surprises me, coming from a daughter who was already reading children's books aloud before Isabelle was born. In a way, she has already started reading. She is already in contact with written language. When we read a story, our intonation is different than when we tell a story. Combine this subtle difference with looking at the book, the ritual of turning the pages, when it is a printed edition, and you have begun the reading process. As you yourself noted in *The return of printed paper* we fortunately understood quickly during the Rebuilding that of all printed books, children's books are the most important. Afterwards, taking those children's books to the learning communities with young parents was an important step in starting the process whereby no one on the planet would be excluded from reading. The accompanying advice to parents to write down and repeat as soon as possible what their children say as a stimulus, when they start to speak, was very important so that children would understand early on what reading ultimately is: a decoding. A decoding of what was first encoded. I think I have already told you how before the Rebuilding, more attention was generally paid to decoding the stories of others

than to encoding one's own story. Hence the anthropogical importance of the position of the learner in dialogue with all the other individuals of the learning community. Without that approach, the binomial oppressor-oppressed is always lurking."
"And that reminds us once again of the danger of invoking a Supreme Being," Dulan said. "I am very curious to see how the constant dialogue around living one's own spirituality will continue. There is an ongoing conversation about the self-regulation of our impulses to introduce changes in the code of ethics in order to justify one's actions. This quickly opens the door to the suffocating caretaking of the other. Just think of the notes of those who associated with Victor Hunt and those who claim to have been in contact with the Ganymedians trying to force the entire world into a vegetarian diet."
"I hope that what is simple now will remain simple," Liberty said. "It is enough to remove paternalism from our actions. But we also know how comforting it can be to be cared for by a fatherly or motherly figure. Biology, Intelligence, Culture…"
Maria said: "When I heard Catherine talking about Thijsen a few mehns ago, I went looking for his books in Paulo Demeester's library. In my opinion, Thijsen created a *Non-Place* with a strong father figure, sometimes in a somewhat forced way. And he often works with the idea of second chances. It comes down to the fact that when the cosmic plan is disrupted, a parallel world is created. No evolution, but diverging histories from certain nodes. A real *Deus Ex Machina* or maybe rather a *Deus Machina Oblitus Est (God Forgot the Machine)* then suddenly appears to intervene drastically. In the case of the destroyed Earth's

atmosphere, a strange thing explodes that kills all the people on the planet who are above ground at that moment and powders all the metal attached to engines."

"Of course," I said, "we can claim a *Non-Place* in the sense of '*Elysium was never built*' of '*No Megapoleis were created*' or we can think of other scenarios, where wealth and power do not end up in Elysium. And then we can ask ourselves the question '*Would the financial system have completely collapsed without Elysium?*' My optimism leads me to suppose that the arrogance of leaders who had fortunes and were put in power would always result in a collapse of this kind of financial system simply because sustainable permanent growth is unsustainable on a finite world. And I cannot imagine a convivial society in which almost complete leisure can be linked to the management of a standard of value such as money. But that may be due to my limited ability to think outside my own time and space."

Halona looked doubtful and said: "And what if it is in the nature of capitalism itself to regenerate? Will there be a Rebuilding, where money reappears once the collective memory weakens and there are no more memories of a building that had property, hierarchy, power and castes as its foundations?"

"Perhaps," said Liberty. "But either way, I continue to think that the society based on concentration of wealth and power destroyed itself, after the Elysium Crisis of 121.54."

"I think a lot of it has to do with memory, the remembrance of past things," I said. "I sometimes talk about Ruth Levitas. In one of the texts we found of hers, there is a passage where she quotes a thought of David Harvey in 120.02. According to him,

it is the nature of capitalism to continually destroy and rebuild the physical infrastructures of our lives. Earthquakes and tsunamis, he says, have the same effect. Ecological disasters are recognised as traumatic, but that is not the case with the *consciously* destroying and rebuilding our physical environment. Besides, Harvey says, it is remarkable how quickly we have difficulty imagining what things used to be like. It may be that the social edifice that rested on the dogma of money is forgotten now that we have a social edifice that rests on cosiness and conviviality. But Santayana's quip about forgetting makes me think that perhaps it is more prudent not to forget the old edifice."

Then Isabelle woke up. All attention shifted to her, to changing cloths, to milk for the baby and tea and cake for the others…

From Dwiterodekmomehns I kept a second conversation. It was held among co-authors of the saga when we met a few days after the equinox. Catherine had promised to come by if Halona and Isabelle would let her.

The cycle of 12 mehns of 122.08 had been a special cycle for the group. We had drafts for each of the parts of the saga and the JCDS was now open to everyone. I had just given a short report of our family conversation a few days before when Umut suggested a brain game. She gave us a sheet of paper and asked us to write down one side an effect of the disappearance of money. And she immediately suggested that on the other side of the sheet we should give one example of a form of sustainable development as a result of the disappearance of money.

I say it again. Maybe I am not alone. Maybe it is a collective

admission that we have a hard time thinking outside of our time and space. Maybe someday we can start a broader exchange of thoughts by putting the list of our thoughts next to those of groups of Martians, Ganymedians, Europeans, and Earthlings from other communities.

But *here and now*I think our listing of that semi-annual equinox of 122.08 is a good way to close this prologue to our saga.

*Omni Obstat*?

Here's our list of side effects of the money disappearing:

- The end of theft and violence associated with theft;
- The end of schemes that have theft as their ultimate goal, such as extortion, blackmail, kidnapping, … and violence and killing associated with these schemes and the countermeasures taken against them;
- The end of the destruction of the planet, by the obstinate search for minerals to convert into money. Both the 'legal' and the clandestine mining brought about great ecological disasters;
- The end of a whole range of services that were in the service of enrichment. We are thinking of banks, stock and trading exchanges, financial analysts, security systems to protect valuable objects, …;
- The end of paid leave for a middle class that felt crushed and needed to occasionally "escape" from its daily existence of earning money;
- As Binh Pham said, this was the end of the hunter-gatherer of means of survival and possessions, exploiting his ecosystem, which some 120 hecto-years earlier had replaced the hunter-

gatherer of food in interaction with his ecosystem;
- The end of consumer exploitation where wealthy owners sent out enticing campaigns into the world with the sole aim of increasing their own wealth;
- The end of the concepts of land and land ownership. Linked to this, the end of the concept *possess* of a residence, replaced by the concept *use* of a residence;
- The end of high-rise buildings as a result of the end of concentration in megalopoleis as a result of the increasing impoverishment of the world population. The return of Poleis and communities that rarely contain more than 80,000 individuals and the end of the value attribution to building land as a result of the concept of ownership, freed up enormous amounts of material and energy. Everything that had been used to build ever higher residential and commercial towers up until the Rebuilding could now be used to build automated public transport networks;
- The sharing principle made commercial centres disappear. Only rarely are there surpluses of production and there are rather small public meeting places for asynchronous sharing;
- It became impossible to build hierarchies based on displays of power and possessions.

  Pablo thought that this was not a side effect, but an essence. This started a discussion in which Delun, Maria, Babitha and Umut participated whether hierarchies are possible when possession and coercive or dominant power do not exist, and if so, what kind they are. They talked, among other things, about the existing heterogeneity between communities and

Polis and what to do to prevent a kind of homogeneous Polis from arising. It was immediately decided to bring this up for discussion in the Interpolitan Council. Not without reason. Other learning and working communities had already pointed out this potential danger to the convivial society;

- The concept of a labor market disappeared and with it the struggle between masters and servants, employers and employees, owners and slaves, oppressors and oppressed;
- With the loss of property, the control structures that maintained an illusion of fairness also disappeared. Not only did collective bureaucracies such as taxation, social security, personnel management and goods management disappear, but border control also became a meaningless concept. The sense of nationhood had declined for reasons of fear at the end of hectoyear 120. Now disappeared the sense of nationhood or polis as something that had to be protected and defended at all costs;
- The need to have many children as a strategy for individual economic and social survival disappeared.

After that first list, we also shared the second. How did we see the end of money as a contribution to a collective sustainable development:

- Population figures in a community and on the planet remain stable and personal migration is always welcome;
- The cooperative is omnipresent and the cooperative projects connect with each other on the basis of dialogue;
- The disappearance of the wealth- and power-based hierarchy facilitated the creation of very diverse pluralistic projects of co-

authors. There is strong evidence that dialogues based on pluralistic attitudes provide sustainability to local councils and consultative global networks, where representative democracy that requires majority decision-making disappeared;

- All travel is done via a public semi-automatic service. The loss of the '*time is money*' principle caused the end of air travel. The aeronautical industry focused entirely on developing projects for interplanetary travel;
- Now that research work is driven solely by the pleasure of doing it, co-authored projects are increasing, establishing strong convivial ties at the planetary level;
- Handicraft, art and craft work became again an activity that combines imagination and skill simply for the pleasure of creating. More and more people and groups of people are engaged in all kinds of craft work;
- Each community or Polis has automated projects for the local production of basic foods. The delivery of these basic foods is also automated and is done from the autonomous farms. A basic package of products that are difficult to grow at home, such as cereals, is delivered weekly to each inhabited house via the GAT-ETV network. This package can include personal wishes, such as laboratory-grown red and white meat from animal muscle cells. Fishing and hunting without firearms are free. The local councils supervise this activity to avoid ecosystem disruption;
- Public service in volunteer committees is based on altruism. Since the Rebuilding and up to today no long-delayed current affairs have been reported.

Zainabu noted that perhaps we believe what we want to see here just because the Polipolitan Council has nothing to say on this issue. On the other hand, all the members of our group who lived in different Poleis tell us that they do not know of anything that remained without a solution, just because no one took it on for fun or altruism;

- Sharing goods is almost always possible at the local level. The absence of private property associated with the market economy means that very few goods cannot be used on a common basis;
- All durable goods, such as houses, are of temporary use. Everyone can make mutual agreements to exchange houses. Each Polis or community has guesthouses and also provides a small reserve of vacant houses;
- Experimental and exhibition spaces (art, food, group relaxation) exist on the initiative of personal or group projects. Usage rules are part of the project and are always discussed publicly;
- Energy is produced locally with solar panels and windmills in autonomous units. Long-distance ships have their own production of electrical and wind energy. For long-distance trains there are energy parks for generating electricity.

We are not naive. Together we know very well that the whole convivial society we have was largely based on the automation of a number of activities. We know this so well that we try to have as much heterogeneity as possible in each community, so that we can count on the greatest possible number of different personal interests. This diversity ensures the work and learning

projects, which, with the necessary ethical and ecosystemic care, maintain the functioning and innovation of automatic processes. In more heterogeneous communities, the intervention of the local council, possibly assisted by the Polipolitan Council, is rarely necessary to look for solutions for the establishment or maintenance of certain necessary community services.

We can ask ourselves questions about this automation which is a support for our community society. Would it have come about if there had not been a period of culture driven by the money dogma? That dogma created a world with private, state and mixed capital. In all forms of society with capital management, the exercise of power has caused the suffering of many living beings, both among humans and other species. One can consider it a cynical, perhaps dangerous, thought that the suffering of many in that short period of 100 hectoyears in the long history of *Homo Sapiens* was almost inevitable to arrive at a post-Rebuilding society as we know it today.
And it may be a disturbing thought that in the history of Homo sapiens, suffering and self-awareness go hand in hand.
What was the suffering of the individuals at the time of the great migrations of *Homo*? Of the individuals at the time of the intermingling between *Sapiens* and *Neanderthalis*? And of the individuals during the transition from collector to farmer?
And much closer to us…
We know a little about the suffering of individuals during the hecto-years we studied for the writing of the Magister-Auctor saga.
We also know a little bit about the suffering during the Volcanic

Winter.

We would like to see the society since the Rebuilding as a society in which individuals no longer suffer under the domination of others. Is that really so? Are we going to find forms of suffering among the descendants of the *Elysians* who went to Mars, Ganymede and Europa? And are we collectively able to pick up signals and find a satisfactory solution for them? A question for institutional anthropogogues and ignarometric analysts.

I finished this introduction to the saga in 122.15. The conversations of our writing group in 122.08, part of which I reproduce here, are probably being conducted by others in other places. In the 7 years since then, the mission that Wolfgang and Nádia were on has returned to Earth. It brought back much information to think about and work with. Catherine, Liberty and Maria paint a parcial picture of it in part II of *The return of printed paper.* Of course, all readers of the saga have access to all the information we have access to. We bring our personal analysis of it in the spirit of the entire dynasty whose history we evoke.
Without neglecting to invite you to join in the conversations that the last part of the saga suggests, I would suggest that you read the books that tell the story of the dynasty before the Rebuilding. Often it is a glimpse into a counterculture, written on the margins of History.

So. The invitation is on the table. I say goodbye and wish you good reading moments, good exchanges of thoughts, much

conviviality and much creativity in preparing collective meals.

*END OF BOOK 01*

## A Strange Letter

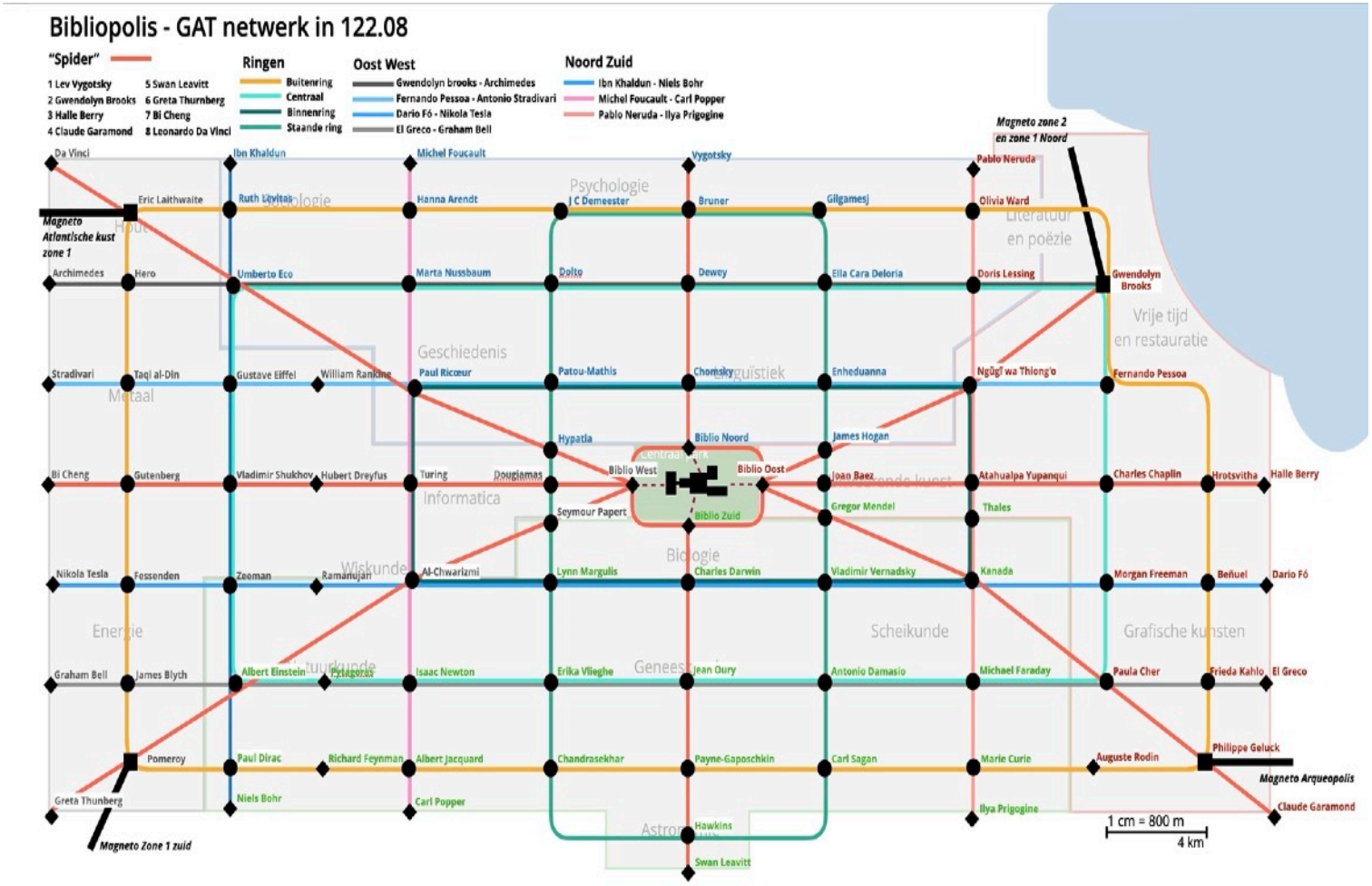
Dear Pascal

We are taking advantage of small glitches in the space-time continuum to allow you to become a saga of educators, pedagogues, and anthropologists.
The saga was first published in 122:15 (Holocene calendar), which corresponds to the year 2215 according to the calendar you use in the 21st century.
The dynasty spans 20 generations, from 1630 to 2222 in your era.

When we studied your century in preparation for the work, we found your name and your interest in dialogic learning. That is why we kindly ask you to further disseminate the documents we send whenever we get the chance.

You can rest assured. The glitch in the continuum will have no impact on the past or future of living people. Only documents can be sent through it.
On behalf of the team of writers,

Maria Liber


Bibliopolis - GAT netwerk in 122.08
"Spider"
1 Lev Vygotsky
2 Gwendolyn Brooks
3 Halle Berry
4 Claude Garamond
5 Swan Leavitt
6 Greta Thurnberg
7 Bi Cheng
8 Leonardo Da Vinci
Ringen
Buitenring
Centraal
Binnenring
Staande ring
Oost West
Gwendolyn brooks - Archimedes
Fernando Pessoa - Antonio Stradivari
Dario Fó - Nikola Tesla
El Greco - Graham Bell
Noord Zuid
Ibn Khaldun - Niels Bohr
Michel Foucault - Carl Popper
Pablo Neruda - Ilya Prigogine
Magneto zone 2 en zone 1 Noord
Magneto Atlantische kust zone 1
Magneto Zone 1 zuid
Magneto Arqueopolis
Da Vinci
Ibn Khaldun
Michel Foucault
Vygotsky
Pablo Neruda
Eric Laithwaite
Ruth Levitas
Hanna Arendt
J C Demeester
Bruner
Gilgamesj
Olivia Ward
Archimedes
Hero
Umberto Eco
Marta Nussbaum
Dolto
Dewey
Ella Cara Deloria
Doris Lessing
Gwendolyn Brooks
Stradivari
Taqi al-Din
Gustave Eiffel
William Rankine
Paul Ricœur
Patou-Mathis
Chomsky
Enheduanna
Ngũgĩ wa Thiong'o
Fernando Pessoa
Hypatia
Biblio Noord
James Hogan
Bi Cheng
Gutenberg
Vladimir Shukhov
Hubert Dreyfus
Turing
Dougiamas
Biblio West
Biblio Oost
Joan Baez
Atahualpa Yupanqui
Charles Chaplin
Hrotsvitha
Halle Berry
Seymour Papert
Biblio Zuid
Gregor Mendel
Thales
Nikola Tesla
Fessenden
Zeeman
Ramanujan
Al-Chwarizmi
Lynn Margulis
Charles Darwin
Vladimir Vernadsky
Kanada
Morgan Freeman
Beñuel
Dario Fó
Graham Bell
James Blyth
Albert Einstein
Pytagoras
Isaac Newton
Erika Vlieghe
Jean Oury
Antonio Damasio
Michael Faraday
Paula Cher
Frieda Kahlo
El Greco
Pomeroy
Paul Dirac
Richard Feynman
Albert Jacquard
Chandrasekhar
Payne-Gaposchkin
Carl Sagan
Marie Curie
Auguste Rodin
Philippe Geluck
Greta Thunberg
Niels Bohr
Carl Popper
Ilya Prigogine
Claude Garamond
Hawkins
Swan Leavitt
Psychologie
Literatuur en poëzie
Geschiedenis
Vrije tijd en restauratie
Metaal
Informatica
Wiskunde
Biologie
Energie
Scheikunde
Grafische kunsten
1 cm = 800 m
4 km

*"Hello. Will you give me permission to tell a story? Because I tell stories; I can't write poetry. And, to be completely honest, I don't know if I can tell stories. My friends say I can. But I see them more as reports than as stories."*

It is with these words that Alberto Auctor invites us to read Imprimatur, the first of thirteen volumes that recount the life of the Magister-Auctor Dynasty.

The book was conceived as a prologue, in which Alberto introduces the Dynasty and its co-authors, who tell their story. He does this in the form of a year of conversations and exchanges, based on his journal entries from the year 122:08 of the Holocene calendar.

Alberto Auctor comes from a dynasty of anthropogogues.

Born and raised in Bibliopolis, he has spent much of his life leading children's learning communities. Together with his father, Lev, he proposed the creation of the Joana and Catherine Demeester Space, which he has curated since 122.06. Since then, the space has become a meeting place for ignarometric analysis and institutional anthropogogy.